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EVANGELISM:

ITS JUSTIFICATION, ITS OPERATION
AND ITS VALUE

BY

WILLIAM E. BIEDERWOLF, D.D.

Secretary of

The National Federated Evangelistic Committee



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A WORD FROM THE AUTHOR

The contents of this volume have come out of a long and blessed experience in Evangelistic work. The Lectures were prepared more especially for the students of our Theological Seminaries and delivered as a part of the program of the National Federated Evangelistic Committee of which the author was formerly General Secretary.

They were delivered to the students of Princeton Theological Seminary and later to those of Xenia Theological Seminary and elsewhere, including the students of the Moody Bible Institute, and they are put in this permanent form with very little modification from the original form and phraseology in which they were delivered at the very urgent petition of the many students who heard them.

The author is happy in the thought of the inspiration seemingly derived from them by the many splendid young men who have devoted their lives to the Gospel ministry, and he trusts, in now committing them to print, that, whatever of value they may perchance possess, they may be likewise helpful to any others to whose attention they may thus be brought.

EVANGELISM

EVANGELISM

ITS MEANING AND HISTORY

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I

EVANGELISM

ITS MEANING AND HISTORY

IT is a genuine pleasure to address a body of men in course of preparation for the highest and holiest work God has ever given any of His creatures to undertake.

Yours is the biggest business in all the universe. If it were given heaven to do, angels would vie with archangels and cherubim with seraphim in their haste to reach the earth to undertake it.

And yet what is your thought of how the One who gave the Church her Great Commission feels about the way the Church has given herself to her task? When Queen Victoria was asked how long it would take her with the force at her command to get a message to every man, woman and child in the world, she said "eighteen months." But the church, compared with whose force that of Queen Victoria was most insignificant indeed, has been more than two thousand years getting the message of the crucified Christ to the world and as yet not a single town or village has been wholly converted. Thousands have never yet even heard the glad news. Only a hundredth part of the world's people is within the fold of church membership today.

We have conventions enough and we organize societies enough; we pass resolutions enough and we appoint committees enough; we print books enough on "How to Do Church Work," and we deliver lectures enough on "How to Reach the Masses," but we don't seem to get down to the business of the church in real blood-earnestness and do the thing which we spend so much of God's time talking about.

We need a little more of the rugged readiness and insuperable initiative of old Miles, the bridge-builder. We spend too much time "getting ready to get ready." When Stonewall Jackson wanted to get over the Shenandoah River in twenty-four hours he told his old bridge-builder to get the thing done as quickly as he could and said he had ordered his engineer to prepare the plans and hand them over to him at once. About ten hours later he asked old Miles how he was getting along, and the old man said, "General, the bridge is built; I don't know whether the picture is done yet or not."

It is the purpose, therefore, of these lectures to bring to you who are preparing for the ministry an increased sense of the responsibility resting upon us all for the spiritual transformation of the world; to discuss with you one of the principal means, and in a certain sense the only means, for its accomplishment; to set forth something of how God has set His seal upon this particular

form of the ministry called Evangelism; to put ourselves wise to those things which interfere with its efficiency, and to make clear if possible the best methods for the successful prosecution of that work which God had in mind when He "gave some to be evangelists," and when He told Paul to tell Timothy, the pastor, to "do the work of an evangelist."

"Evangelism" is a great word. "Evangel" means "good tidings." "Gospel," etymologically, means the "God-story." Therefore, "Evangel" and "Gospel" are in reality one and the same thing. "Ism" means "doctrine." "Evangelism," therefore, means "The doctrine of the Gospel."

"Revivalism," strictly speaking, means the reanimating of that which is already living, but in a state of declension. It has to do primarily with the Christian; whereas, "Evangelism," in our thought of the word, as well as in its derivative sense, refers primarily to the proclamation of the Gospel to the unregenerate.

THE NEW TESTAMENT USAGE OF THE WORD

While the Greek word, "uangelisto" (evangelist), is mentioned only three times in the New Testament, the Greek verb, "uangelizo" (to evangelize), is mentioned fifty-two times, and the Greek word, "uangelion" (the Gospel), is mentioned seventy-four times. Evangelism, therefore, means

preaching the Gospel with special reference to calling the attention of the unconverted to the "good news" it contains. The other phase of the Christian ministry, the establishing of the convert in the faith and Revivalism as defined above, which, of course, must always follow Evangelism, is fully as important, for without it Evangelism is always incomplete and sometimes abortive and worse than useless. When a man becomes a Christian, the next question he ought to have put to him is, "What kind of a Christian are you going to be?". Not one, let it be hoped, like the fellow who got up in a meeting down in Kentucky and said, "Brethren, I've been a Christian now for nine years, and I've been getting honrier and honrier and honrier every year; pray for me that I may hold out faithful."

We make no mistake, therefore, when we say that evangelism is the first and in a sense the supreme mission of the church. The French have a phrase they call *raison d'être*. They tell us it means the "why" of a thing, the reason for its being. And we all know full well that the church is here as God's great evangelizing agency. I allow no one to go beyond me in emphasizing the duty of the church to present-day social and economic problems. And I know that in other ways the needs are myriad and the demands are multifarious, so much so that if the church were that dragon-fly with 1,000 eyes she could not see them

all, and if she were Briareus with his hundred arms she could not meet them all, but yet, after all is said, the first and fundamental duty of the church is evangelistic—the winning of men for Christ.

Evangelism must, therefore, have the foremost place in every minister's life, regardless of that particular phase of the ministry to which he feels himself called of God.

When Paul said, "Do the work of an Evangelist," he was writing to a pastor. And it is a sad thing when a pastor becomes so obsessed with the idea of the breadth of his message and the complexity of his ministry that his pulpit efforts become a sort of a "de omnibus rebus et cetera rebus" affair, instead of a travail of soul for the unsaved, before whom, by the grace of God, he has been allowed to stand as an evangel in the stead of Christ; and what the church needs, to use the words of A. C. Dixon, is "more pastors who have an evangelistic conscience, preach an evangelistic Gospel, pursue evangelistic methods and magnify evangelistic experiences."

And so in his preparation, in his active ministry and in his everyday service, evangelism should be the dominant note of the preacher's life.

In the preparation of his sermon, the thought of what he has really been called to do should be uppermost in his mind. Many a preacher spends more time on the rhetorical ornamentation of his

sermon than he does on trying to make Jesus shine out through all he says. And a preacher like that is always concerned more about what people will think of his sermon than he is about what they will think of the Christ he professes himself called to preach.

This is not so easy to admit, and we are not all of us quite so frank about it as was a certain preacher who came down from his pulpit and a woman said to him, "That was a fine sermon you preached." He replied, "Yes, Madam, the Devil just told me that as I stepped out of the pulpit."

If a preacher really wants souls converted under the preaching of a sermon, the sermon will be constructed with that end in view, and then in his public utterance he will preach as though he expected God to honour the message in the rock-rooted conviction and sound conversion of the man who sits before him to hear the word of life while he preaches.

And such a preacher by the way will not overlook the real meaning of his ministry in his everyday life and service. It is said of a noted American clergyman that he one time preached in the pulpit of Robert Murray McCheyne. He asked the people to tell him something about the famous Scotch preacher; something about his sermons, the texts he chose and the gestures he made, but Robert Murray McCheyne had been so long dead that no one could be found old enough to remember. At last he

found an old, white-haired man standing on the steps of the church and he asked him to tell him what he wanted to know. The old man replied, that he couldn't recall very much of the information desired, but there was one thing he said which he had never forgotten. Said he, "When I was a mere lad, standing by the road-side one day, Robert Murray McCheyne came along the way and he said to me, 'Jamie, my lad, I am just going down to see your sister; she is very sick and we are fearful she will not get well. And, Jamie,' said he, as he put his hand upon my head and the tear glistened in his eye, 'I am very much concerned about your own soul; I pray, Jamie, that you may give yourself to Christ.'" Said the old man, "I have forgotten all about his gestures and all about his texts, but I can never forget the words he spoke to me that day by the road-side and I can see the tear in his eye today and feel the pressure of his trembling hand upon my head as he said to me, 'Jamie, I am much concerned about your soul.'" And the placing of that trembling hand upon that Scotch lad's head was a finer gesture, young men, than pulpit ever knew.

That the New Testament recognizes the office of the evangelist we have already seen. Of course when Paul told a certain pastor, Timothy, to "do the work of an evangelist," he was not advising him to travel about the land and hold evangelistic meetings. We know this because he told him to do ~~other~~ other things, which shows clearly that he

meant for him to stay at home. It is quite clear, however, from Ephesians 4: 11, that there is an office of the evangelist quite distinct from that of the pastor. And so far as the indications of Scripture are concerned there is every reason to believe that it was meant to be quite as permanent.

Nor have we ever been able to quite understand why the same reason for scientific specialization should not exist in religious work as in every other field of endeavour. At any rate there has been at least for centuries an evangelism distinct from the work of the regular ministry or pastorate, upon which the seal of divine approval has always been set in such a marvellous measure that the church has been glad to acknowledge its great debt to this particular form of Christian activity.

Present-day needs not only warrant but imperatively demand the continuance of evangelistic work. Of this there can be absolutely no question. This is true whether we speak of evangelism from the standpoint of the pastor or of the vocational evangelist or of the individual. This may be seen both in the world condition and in the condition of the church.

I know the human race has improved in a general way, but it's in a bad fix spiritually. Science has brought us the wireless and the airship, and discovery has made us acquainted with radium, and knowledge and general culture have been on the increase. But science never made a saint, and all the

libraries that Andrew Carnegie's millions ever built will never give a man a clean heart. And with all these things, crime, divorce, graft, war and other forms of wickedness do not seem to have greatly decreased. In this land alone of 100,000,000 people two-thirds of them are outside the pale of either the Protestant or Roman Catholic church.

And then the Church herself needs more red corpuscles in her blood. The spirit of the world with its lusts has crept into the Church and eaten out a good deal of her heart. The Church has really been an "army of occupation" instead of an "army of conquest." Instead of marching out against the enemy "like an army terrible with banners" she has been hiding in church trenches and behind ecclesiastical embattlements and singing, "Hold the Fort."

The story is told by Charles Stelzle of a couple of Irishmen travelling toward a certain town and inquiring at three different times along the way how far it was to their destination and being told each time that it was about six miles; one of them turned to the other and said, "Well, begorra, we're holdin' our own, anyhow."

Do you know that all our churches have been making for the past ten or fifteen or twenty years less than three per cent of a net gain in her membership. Now what does this mean from the standpoint of population?

Let me draw for you an imaginary chart of 100

black squares, each square representing 1,000,000 people, and you will have the population of the United States. Now paint 24 of these squares white and form a cross out of them in the middle of the chart and you will have the membership of the Protestant churches of this land. Now paint 15 more of the black squares grey and place them at the bottom of the cross and you will have the membership of the Roman Catholic church of this land. This leaves 61 of the squares black and still unevangelized. Now bear in mind that a black square of new material (1,000,000 souls) is being added every year by immigration alone, to say nothing of the increase through birth; at least this has been the story for the last dozen years, and while foreign immigration has fallen off at the present because of the war, it will come, unless restricted, in as vigorous a fashion as ever now that the war is over. Then remember that less than 500,000 have been won to Christ by our Protestant churches on the average for a large number of years, viz., about one-half of one black square, while an additional 200,000 per year represents the gain made by the Catholic church, and then tell me as a simple problem in mathematics how long at this rate it is going to take us to evangelize the United States.

In view of this and many times as much which could be said, I am sure that no man could be charged with extravagance if he were to say that the importance of a thoughtful and thorough

evangelism for this day cannot be overestimated, and that every form of effective and legitimate evangelistic work should be encouraged and have the heartiest approval and co-operation of every Christian and especially of every minister in this land.

THE HISTORY OF EVANGELISM

Now with this somewhat apologetic portion at an end, I want now briefly to review the history of evangelism, which may be conveniently grouped under three main heads: the Evangelism of the Prophets, of the Apostles and Early Church and of Modern Times.

I. The Evangelism of the Prophets. 1500 B.C.-30 A.D.

The history of God's people after all is little more than the story of revival. The revival in the sense of a protracted meeting or an evangelistic campaign is of comparatively recent origin, but all of the special stirrings and epochal events which belong to the history of God's dealing with His people may in a very proper sense be called revivals.

Israel's whole experience was one of declension and revival. At times their religious life sank so low that hope almost expired. But there was always "a remnant that feared the Lord," and in the times of Joshua and Samuel and David and other leaders and prophets there was a coming back, a return

unto the Lord characterized with great religious fervour.

Perhaps the most conspicuous of these revivals of religion, and the one which more than any other has a touch of modernism about it, was the one held under the leadership of Ezra immediately upon the return of the people from their Assyrian captivity. It was an open-air meeting. The people filled the streets of Jerusalem and Ezra got up in a wooden pulpit and read the law of Moses and preached from morning till the hour of noon. The people were mightily stirred. They repented of their sins and proved their repentance by squaring up with the Lord.

But Israel was as fickle as a weather-wane. It's a wonder that God put up with them as long as He did. They played the harlot continually. And from the time of Malachi until John the Baptist there was no warning voice to call them back to God.

Then came John the Baptist, the wilderness preacher, "with the spirit of Elijah burning in his breast and thundering in his voice." He had backbone compared with which Ulysses' bow was a willow twig. He never trimmed his sails to win the friendship of the crowd that had the money and the influence. If all the preachers whose lips have been padlocked by fear and whose voices have been choked by expediency and a man-pleasing spirit would stand up and make a confession of it, we

would know one of the reasons why the Church has gone off and played the harlot with the world as much as she has. But John the Baptist thundered against sin and cried out, "Repent! Repent!" and "there went out to him Jerusalem and all Judea and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

II. The Evangelism of the Apostles and the Early Church, 33 A.D.-350.

The revival under John the Baptist closed what may properly be called "Old Testament Evangelism" or the "Evangelism of the Prophets," and with the revival at Pentecost was ushered in what may as properly be called New Testament Evangelism or the Evangelism of the Apostles and the early Church.

On the day of Pentecost 3,000 people were added to the church. This was Christianity's Inaugural Day. Peter's sermon furnishes a good model for an evangelistic preacher.

The era of church history ushered in by Pentecost was one of great missionary and evangelistic activity. In recording the acts of the Apostles the writer had little more to do than to tell the story of revivals. We read in one place that the number added to the church was 5,000; in another place that a great company of priests were obedient to the faith; again at Berea, that many of the Jews

believed and of the honourable women who were Greeks. And everywhere the Gentiles poured into the Kingdom until Demetrius complained that throughout all Asia Paul had evangelized and turned away much people.

One of the most notable of these revival occasions was that of the work of Philip in the city of Samaria. In the twenty-first chapter of Acts Philip is called an "evangelist" and in the eighth chapter of Acts we are told how Philip went down from Jerusalem to the city of Samaria to preach Christ. It seems as though the whole city was profoundly stirred. Not according to modern newspaper report (for it is quite easy to stir a city that way), but according to the Word of God. Newspapers can lie worse than a gas-meter when it comes to reporting a revival. Even a religious journal recently reported in black-face capitals "98,000 conversions" in a single campaign of a few weeks! But Philip must have preached to great crowds, and when the news of the mighty outpouring of God's Spirit reached Jerusalem Peter and John hurried down to render every possible assistance in caring for the tremendous needs of the campaign.

The evangelistic experience of the early church in the post-Apostolic age was no less remarkable. It was only by a succession of revivals, and this too in the face of direst persecution, that the glorious history we are privileged to write today was made possible.

Then came the days of superstition and sin and the long centuries of spiritual darkness until the sound of Luther's hammer on the Wittenberg cathedral door aroused the slumbering Church out of her night of lethargy and her indifference to the corrupt ethics and pagan practices of the day which had eaten out her very vitals while she slept.

III. Evangelism in Modern Times, 1300-1920.

Here we may conveniently find six sub-divisions, or sub-periods.

(a) *The Reformation Period, 1300-1550*

These were the days of John Wycliffe and John Huss and Jerome of Prague. Mighty martyrs of whom the world was not worthy! Then came Martin Luther, the giant of the Reformation who "shook the papal throne to its very foundation." Then a little later, as the influence of the movement overspread all the land, came John Calvin and John Knox and John Taussen and John Laski, all within nearly a quarter of a century, and under their remarkable ministries the church was blessed with continuous revival and the principles of the evangelical faith were established in the countries now Protestant.

If the evangelism of the Reformation period is to be distinguished in any way from that of later periods of evangelistic activity it must be seen in this, that the evangelism of the Reformation times

was educational rather than what is popularly known as revivalistic.

However, we must guard against the mistake of considering the Reformation Revival a mere controversy of theological opinion or only a struggle for the right and liberty of individual conscience. These things it indeed was; but it was more. In fact, the Reformation sprang from an agonizing desire to know the true way of life and the whole movement was animated and nerved by spiritual experiences of conviction of sin and the joy of conversion; and never, unless it was in the early days of Christendom, had there been a deeper or more wide-spread concern about the soul's personal relation to God, and souls were converted by the thousands. It was an educational revival; but it was more.

(b) *The Revival of the Seventeenth Century,
1600-1675*

The Reformation Period was followed not long after by a series of remarkable evangelistic visitations in Great Britain. These were the days of Baxter and Bunyan and John Livingston.

In Scotland we read of the great Stewarton revival. This the unbelievers sneeringly called, "The Stewarton Sickness." Five years later in 1630 occurred that remarkable demonstration of divine power in the church of Shotts when young John

Livingston preached and 500 souls were soundly converted. From this meeting many eminent Christians in later years dated the beginning of their religious experience.

Almost at the same time one of the most remarkable outpourings of the Spirit on record took place in the north of Ireland in the province of Ulster; while in England the work of Baxter in Kidderminster has been one of the religious wonders of succeeding centuries.

(c) *The Great Awakening, 1725-1750*

The next period is usually known in history as "The Great Awakening," and sometimes as "The Revival of the Eighteenth Century." It sprang up almost simultaneously on both sides of the water. It was the time of the Wesleys, of Jonathan Edwards and George Whitefield.

Another spiritual decline had laid hold on the church, and these intellectual and spiritual giants came at a time when it seemed that religion had almost died out of the hearts of men. This was true not alone of the people in general but the religious knowledge and morals of the Church herself including the clergy had sunk to the lowest ebb. These were also the days of other giants—infidel giants—like Hobbes, Bolingbroke, Hume, Voltaire and Rousseau, the influence of whose writings swept over England and the Continental nations.

"like a sirocco, withering not only the sentiments of religion, but the instincts of humanity, and subverting at last in common ruin the altar, the throne, and the moral protections of domestic life." Religion was only mentioned to be laughed at.

In America it was little if any better. In the words of Samuel Blair, "Religion lay a-dying and ready to expire its last breath of life." The passage of the famous Half Way Covenant by the Synod of all the churches of the Massachusetts colonies by which unregenerate men were admitted to the Lord's Supper, and consequently to the ministry, no doubt largely accounts for the appalling moral and spiritual decay of the times. But with this and other causes on both sides of the ocean the student of religious history is familiar.

It seemed as if God had forsaken His church everywhere. But the dawning of the morning came and God in great mercy manifested Himself in tremendous blessing to His people. The wonderful work of this Great Awakening might be said to have begun under Jonathan Edwards at Northampton, Mass., in 1734, although the ministry of the Tenants in New Jersey had been signally blessed with large revival results during the three years prior to this date.

The Northampton revival spread over all the state of Massachusetts. Then it reached out into Connecticut and all the surrounding territory. "Souls came," said Jonathan Edwards, "as it were by

flocks to Jesus Christ." The account of this revival, as written by Jonathan Edwards, reached London and fell into the hands of John Wesley, who read it as he walked from London to Oxford, and he wrote in his Journal, "Surely this is the Lord's doing and it is marvellous in our eyes."

But not until the prince of evangelists and mighty pulpit orator, George Whitefield, arrived in Philadelphia in the latter part of 1739 did the Great Awakening begin to show itself in the fulness of its power. In the early part of this same year Whitefield had inaugurated his field or open-air meetings in England. He was listened to breathlessly by tens of thousands of people who evidenced their interest and concern by the white gutters made by the tears trickling down their black and unwashed faces fresh from the coal pits.

When Whitefield departed for this country he was succeeded by John Wesley, and what God wrought under Whitefield in America He wrought with similar demonstrations of power in England under Wesley. Out of Wesley's evangelistic labours came the great Methodist Episcopal church with its splendid history of revival experience.

The career of Whitefield in America is one of the shining spots in American church history. His fame always spread before him and vast multitudes always hung upon his words. It is said that 30,000 people heard him deliver his farewell speech on the

Boston Common. He preached on an average nearly three times a day and the scene of his labours reached all the way from Savannah in the South to Boston in the North. Everywhere he went multitudes sought and found the Lord.

The revival fire spread of course to towns where Whitefield could not go. It is safe to say that by the end of 1742 there was scarcely a parish in all the colonies from north to south which had not in some measure been visited by revival grace, and it is estimated that at least 30,000 of the estimated 350,000 population of New England were born again by the transforming power of the Spirit of God.

(d) *The Nineteenth Century Revival,
1800-1850*

The next revival period furnishes a piece of glorious and memorable history for the American church. Showers of blessing fell across the ocean as well. It was the time of Rowland Hill in England, of the Haldane brothers in Scotland and of Charles of Bala in Wales. But it was in America that the full downpour of spiritual refreshing came. It was during this period that America wrote some of her most brilliant names on the scroll of church history; names like those of Backus, Nettleton, Lyman Beecher, Finney, Kirk, Baker, Asbury, Cartwright, Otterbein and Albright.

For almost a half-century this people had been religiously in a truly deplorable condition. It had been a time of great political unrest. The Revolutionary War had come and both clergy and people had been absorbed in its issue. Unitarianism had spread to an alarming degree. And to complete our spiritual degradation a wave of French and German infidelity, as might be expected, had fairly deluged the land.

But while the enemies of truth were exulting, the Lord in great mercy lifted up a standard against them. Throughout every part of the country revivals sprang up almost simultaneously. It was during this period, in 1831, that the Chatham Street Theatre in New York City was purchased and dedicated to the service of God and for twenty-seven successive nights Charles Finney preached there to immense audiences. It is useless, however, to mention particular incidents or communities. Everywhere it was the same story of the triumph of grace and during some years as many as 250,000 were added yearly to the church.

The Revival of 1800 has some peculiarly distinguishing characteristics.

(a) It repeated itself annually in hundreds of communities and churches for a period of almost twenty-five years.

(b) It was carried on largely by the pastors without the aid of travelling evangelists.

- (c) It was exceptionally free from abnormal excitement.
- (d) It was marked by an unusual degree of permanency in results.
- (e) It marked the inauguration of many of our great Missionary and Philanthropic enterprises.
- (f) It was carried on in large part along denominational lines. Among the Congregationalists was Finney; among the Presbyterians were Nettleton, Kirk and Daniel Baker; among the Baptists, Knapp and Swan; among the Methodists, Asbury, William Taylor, Peter Cartwright, James Caughey and the eccentric Lorenzo Dow; among the United Brethren, Otterbein and Boehme; and among the Evangelical Association, Jacob Albright.

(e) *The Revival of 1857*

The next period of revival (1857-1860) was brief, unique and tremendously powerful.

Certain conditions had again prevailed which made the situation peculiarly favourable for the great revival that followed. Among these conditions were the intense political excitement consequent upon the agitation of the slavery question; the disappointment due to the failure of certain wide-spread prophecies of the Lord's Second Coming, which was productive once more of great spiritual declension; and the deep and wide-spread business depression due to the severe financial panic of 1857.

following close upon a prosperity unprecedented in American history.

At the suggestion of Jeremiah Lanphier, a city missionary of the Fulton Street Reformed Dutch Church in New York City, a small room was thrown open for weekly prayer at the noon hour. This was in the very heart of the business drift of that great city. The first meeting numbered six; the second, twenty and the third forty; then the meeting was made daily and not only that room but two others, the largest in the church, were packed. It was a meeting only for prayer and testimony. Similar meetings multiplied all over the city and spread to other cities until there was scarcely an important town in all the United States that did not have its Business Men's Daily Prayer Meeting.

Men and women needed Christ and they were hungry for Him. During the first year of this unusual visitation of divine grace it is estimated that 500,000 souls sought and found peace through the Christ of God. The work spread abroad to many countries in Europe and there is little if any doubt that the great revivals which visited England and Scotland and Wales and Ireland during these eventful years received their impulse from what God was so wonderfully doing in America.

(f) *Late Modern Revivals, 1860-1920*

We have opportunity only for the mere mention

of some of the outstanding figures in the modern revival movements which have been so numerous in this and other lands.

Mr. Bennett in a volume entitled, "Great Revival in the Southern Armies," gives us a splendid account of a spiritual awakening among the Confederate soldiers resulting in the conversion of 150,000 during the period of the war.

It was about 1860 that A. B. Earle came into prominence as an evangelist labouring chiefly in union services. The more conspicuous work of E. P. Hammond began about the same time. In 1873 Moody and Sankey, comparatively unknown in America, went to Great Britain. After their remarkable success in that land they returned to this country and began that glorious evangelistic ministry at which the world will never cease to marvel.

Closely associated with Mr. Moody were B. Fay Mills and J. Wilbur Chapman, who gave to us what became known as the City Simultaneous Evangelistic Campaign, in which a city was divided into districts with an evangelist preaching in each district and in which there was usually a noon-day meeting in the downtown central district for all the city.

Then came the remarkable work of Reuben A. Torrey, who with Charles Alexander carried the Gospel around the world. Mr. Alexander later joined Dr. Chapman and God wonderfully used these two princes of evangelistic work on this as well as on the other side of the Atlantic.

In the meantime we have had Rodney Smith, the Gipsy, come over to us from England with his persuasive voice and his burning spirit and practically all of the larger cities of the land have been blessed abundantly under his powerful ministry.

In these days the most conspicuous figure in the evangelistic field is Billy Sunday, whose work in many respects is phenomenal and who has preached nightly for ten weeks in all the larger cities of the United States to audiences ranging from 5,000 to 15,000 people.

Surely with a history like this we have just finished reviewing, no candid or thoughtful student of God's methods for translating this world into the kingdom of His dear Son will ever doubt the wisdom or the worth of the special evangelistic season.

II

THE PHILOSOPHY OF REVIVAL AND ITS HISTORICAL JUSTIFICATION

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I. Introductory Remarks.

1. The demand for a proper rationale of revival method.

II. How this Rationale is to be found.

1. *In the law of progress.*

- (a) Growth by impulse seen in nature.
- (b) Springtime a revival.
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- (c) His need of arrested attention and of encouragement to definite decision.
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III. Historical justification of the Revival as seen;

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4. In the persistence of the Church in calling for this particular form of work.

II

THE PHILOSOPHY OF REVIVAL AND ITS HISTORICAL JUSTIFICATION

CERTAINLY no history of the Christian Church would be in any sense adequate to explain its unrivalled influence in civilization or even its own survival throughout the centuries which did not take into full account the unique and conspicuous place which the revival has occupied in the economy of God for the redemption of the world.

The exceptional and the extraordinary have always played a large part in the great movements for the on-swinging betterment of the world. This is especially true of religious movements.

It was a strange and novel thing in the revival of the thirteenth century under Francis of Assisi to see this holy man and his followers go singing over the hills and through the valleys of sunny Italy. Savonarola certainly did "go after things" in a most unusual fashion in the days of the Florentine revival. No wonder church authority, being such as it was, silenced his fearless voice in the flames that licked up his blood in the Square of San Marco close by the palace and the church.

The nailing of the ninety-five theses to the Wittenberg church door and the outspoken championship of lay-rights in Luther's day; the open-air preaching and the ordination of lay-preachers by the laying on of Wesley's hands in his day were so novel and astonishing that the Romish church tried to burn Luther and the Anglican church closed its doors against the Wesleys. For a time the American church treated Whitefield much as the Anglican church treated Wesley, many of whom, as Wesley would say, would rather not see men saved at all than saved outside the "ordinary channels of grace."

The modern revival while denouncing severely the worldliness and sin of the church, as did the revival in the days of Luther and Savonarola and Knox and Wesley and other great reformers, differs very largely from the efforts of earlier centuries in that they are not reformatory movements; that is to say, it does not set itself against the established doctrines and ecclesiastically sanctioned practices of the Church. Thanks to the heroic work of the mighty saints just mentioned and others like them, the modern revival can stand for the church pretty much as it is, except of course for the extreme worldliness that has eaten into its heart and robbed it of so much of its vitality and its power.

All this being true, together with the fact that revivalism today stands distinctly for one thing, the calling of the individual to salvation through faith

in Jesus Christ, the Church in general has put its stamp of approval upon this particular style of work. It is quite the usual thing in these days for the churches of our towns and cities to unite in a campaign of evangelistic effort and call jointly to the leadership of the work some one of the numerous men throughout the country who feel led of God to do this particular kind of work.

REASONS FOR REVIVAL METHODS

And yet there are large numbers in all our churches today who are strongly opposed to any participation whatever in the ordinary evangelistic campaign. This is due somewhat to the excessive abuses which the work itself has suffered. It is due more largely perhaps to temperamental reasons, but perhaps most of all to the failure to provide oneself with a proper rationale for revival methods,—the legitimate reasons for the same.

Such a rationale will go far toward relieving temperamental prejudice and toward overbalancing to a very large extent objections, whether founded upon the shortcomings of the work itself or the exceptional and sometimes novel procedure in such work to which not a few are inclined to be averse.

I. This Rationale is to be found first of all in the Natural Law of Progress

All progress is in fact through a revival. Nowhere is advance ever made through a monotonous

and unbroken continuity. Everywhere we find the ebb and the flow of the tide. As one wave spends its strength and recedes another is always ready to rush in with fresh vigour and increased power.

The whole history of civilization, in the realm of national life, in commerce and in politics, in the sphere of science and learning of every kind, bears witness to this law. Depression is always succeeded by revival.

The same is true in nature. No life is ever maintained at the same level. If it were, "then Nature ought to perfect her growth in the scorching of an eternal sun, or in the drenching of an everlasting rain, and flowers ought to stand from age to age as changeless as stone."

What is springtime but a revival in nature? So too is the revival the springtime of religion. And as in nature the gnarled and twisted oak renews its youth and every hill and valley blushes with new life and power, so the life of the Church in revival times bursts forth into vigorous activity, takes on anew the beauty of His perfection and multiplies her life in the spiritual regeneration of new-born souls.

"For ourselves," says Horace Bushnell, "we are obliged to confess that we strongly suspect that sort of religion which has no time of special flood, no temporary and changing states; for we observe that it is only toward nothing, or about nothing, that we always have the same feeling. There is no reason

to doubt that God, in framing the plan and system of His spiritual agencies, ordained fluctuations, that He might take advantage at intervals of novelty, in arresting and swaying the minds of men. There are the springtimes of His truth. There are times when He arouses the spiritual lethargy of men and communities, sways their will to Himself by the aid of scenes and methods not ordinary or familiar. It is nothing derogatory to the divine agency that the spiritual spring does not remain perpetual, for there is a progress in God's works, and He goes on through change and many-formed method to ripen His ends."

2. *This Rationale is to be found secondly in
the Nature of Man*

That a man's natural tendencies and proclivities are unspiritual is universally recognized today.

An old woman living in the backwoods was asked what she thought of the doctrine of total depravity and she replied that she thought it was pretty good doctrine if people would only live up to it. When Washington Gladden was asked if he believed in the doctrine of total depravity, he humorously replied, "Yes, and in some instances considerably more than total."

We will not tarry for argument here; one thing is certain and that is that something has entered into human nature that has given it a predisposition

to ignore God. We are not here to argue this fact but to recognize it. The law of reversion to type about which scientists so much concern themselves is not without a certain application to man himself; the principle, the law of degeneration runs through all nature, and as some one has said, "the easiest way in the world for a man to go to the devil is just to let himself go, and he will arrive."

Henry Drummond put it thus: "It is not so much that man is going to be lost but that he is already lost; lost in a current that is sure to sweep him on to death unless some power mightier than his own reaches down and lifts him out."

With a tendency like this that seems to inhere in the very entering of man into human existence, it is not strange that he becomes very largely a creature of his own environment. Contend as he must with the appeal of his carnal nature, surrounded with multifarious influences for evil, his interest riveted very largely in material things by the very struggle for existence, it ought not to be a thing of any wonder at all that the average man should be in need of having his attention arrested and of being called to decision by a definite act of his own will for a religious life.

There is a striking expression in the Old Testament, which says: "They meet with darkness in the day time." It is a reference to the atrophy and the decay of the moral and spiritual faculties of the soul through neglect and misuse. It is a truth that

a man may, and many do, give themselves up to the tendencies and forces to which we have referred until an appreciation of the things of God seems almost to have died out within them. I have seen hundreds of people apparently in this condition, upon whom the appeal of the Gospel seemed to make no more impression than the beating of a feather upon an anvil. The light shines but they seem not to know it; virtue beckons but they see her not; truth knocks but the sound falls upon ears that are dead.

No wonder there is need of attention being arrested in some unusual startling and commanding way. Nor are we to be surprised that often the impression needs to be a repeated one, a continued and concentrated one. Not as a rule does a Port Arthur or a Verdun yield to the first attack. And as a rule the will of the unregenerate man is entrenched behind embattlements that surrender only to the hammering of repeated and constant bombardment.

I am able to recall out of my own experience many strong-minded and influential people who continued with considerable regularity their attendance upon the evangelistic meetings with seemingly little interest in the salvation of their souls, but who, as the campaign drew to its close, after repeated impressions and constantly renewed awakening, but for which they might have remained forever outside the Kingdom of God, made the supreme and all-

important decision. The protracted aspect of an evangelistic campaign, it can readily be seen, furnishes opportunity for such an appeal and such a continued impression as no other form of religious work could possibly do.

3. *The Third Rationale for Revival Methods is found in the Atmosphere which such a Work usually Creates*

A noted preacher, who had paid a visit to such a campaign on a mission of inspection, said, "At once upon arrival I found myself in the atmosphere of revival, which one who knows it can never mistake."

What is this atmosphere? It is not easy to define. It might be called spiritual environment. And yet it is not exactly that. It seems more than anything else to be that spiritual influence created by the thoughts and feelings and dispositions of those in attendance upon the service. It is a well-known saying that enthusiasm is contagious, and this is true of every other disposition of the human soul.

Successful solicitors always recognize this, and they talk much about creating the proper atmosphere before endeavouring to persuade a man toward a favourable decision. This is just as potent a factor in revival effort as anywhere else. The sermon of course has its part in creating this atmos-

phere, but it is not an indispensable part. In the Welsh revival there was little or no preaching as that term is commonly used today, but everywhere when people gathered for the service there was felt that strange impelling something which subdued the rebellious spirit, intensified conviction for sin, pressed home the needs of the soul, and constrained men and women to abandon themselves to Christ.

This belongs to the psychology of revival of any kind, and the successful evangelist will never fail to appreciate it. There are times when it is easy to decide for Christ, when the very conditions with which one finds himself surrounded so press upon one the concern of the soul that it is indeed hard not so to decide.

We need not spend time in arguing the value of such an atmosphere. When it does not exist the strongest sort of an evangelistic sermon may be preached in the most earnest and convincing way, and the apparent results at least be largely and sometimes altogether inappreciable.

Many factors of course in varying degree enter into the creation of this atmosphere. A crowded audience room, the influence of sermon and song and prayer; manifestations of personal concern, and perhaps not least of all the very purpose of coming together in such a service—all these have their share; but more than to anything else it is to the spirit of intercessory prayer and the travail of soul

for the unsaved that this necessary and helpful atmosphere owes its existence.

Read the history of revival and wherever the windows of heaven have been opened and the floods of saving grace poured out, you will find the assemblies of Christian people to have been permeated with an agonizing travail of soul for the lost, and the earnest, heart-absorbing spirit of intercessory appeal to God for the salvation of the unsaved. And it is just because the revival campaign is conducive to the creation of such an atmosphere, as is no other method of reaching the lost, that it furnishes one of the most rational grounds for argument on its behalf.

4. *There is yet another rationale for revival methods worthy of attention, and that is the value of the unusual.* With what supreme wisdom did the Almighty institute change and variety in all His ways and all His works. One can well imagine the monotony of life without this provision. If the sun stood always in the same place; if the tides were always in or always out, and the moon and every star hung fixed in the sky, and there were no recurring seasons to relieve us with their change and the new order of things; if the clouds assumed a uniform shape and hovered over us always in the same spot; if every leaf on every tree were shaped alike, and every bird was like the other, and all whistled the same song; if the infinite variety of shape and tone and colour and expression which

God has poured into His creation with such lavish hand had been made in every instance to conform to one rigid design the whole universe would have lost the soul of its loveliness, and man would have cried for relief from a prison house like that.

It is not surprising, therefore, that there should be a special attractiveness to man in the new, the novel, the surprising, the exceptional, the extraordinary and the unusual. All people tire of sameness. Recognizing this the wise pastor will introduce the element of variety into all his services as much as possible.

Now, it is because the evangelistic meeting presents such unusual opportunity for something different, and something unusual that you find in it this further ground for its justification. The evangelist comes with a new personality, a new voice, and a new style of approach; he inaugurates new methods, and he can handle the situation in a way not always wise for the pastor to pursue. When the meeting is union in character the large audiences, the large chorus choir, and the many special features made possible by the occasion all furnish the evangelist with an opportunity for a style of work which is especially attractive for the reasons already mentioned.

THE HISTORICAL JUSTIFICATION OF THE REVIVAL

This rationalistic deduction concerning the legiti-

macy of the revival is substantiated by the historical justification of the revival as evidenced by its results. This is to be seen particularly in four ways.

I. By the Unusual Number of Conversions and Additions to Church Membership as a Result of Revival Effort

That a goodly portion of the numerical increase of the church across the years that have gone has been brought into it by revival effort any candid investigator will candidly admit.

Any one who has the slightest inclination to doubt the truth of such a statement can find ample proof of the same by stepping into any congregation of Christian people and putting the test by asking those who made their decision for Christ during some kind of revival effort to rise. The response is always astonishing. It is no exaggeration to say that on an average four-fifths of the congregation will be on its feet.

Bishop Berry of the Methodist Episcopal church was fair-minded enough a short while ago to credit a very large proportion of an unusually large increase in the membership of the churches of a certain section of the country to the work of a single evangelist.

A careful census made by the writer a few years ago in over fifty of the largest cities of the United States revealed the fact, upon the testimony gath-

ered by the pastors themselves, that by far the largest gains to church membership were made through the efforts of evangelism, and a kind of evangelism, by the way, which more than any other has been under the fire of severest criticism.

In this study I had occasion to use the chart on the next page.

These figures prepared by the Boston pastors not only prove conclusively what has been said, but the percentage of increase during the year following Dr. Chapman's evangelistic campaign shows just as conclusively that his efforts left conditions better for church work than they had been for any ten years prior to his coming.

I found this very same thing to be true in every city where any campaign of evangelism was conducted. Such testimony is tremendous. In the face of it fair-mindedness will never be guilty of unguarded criticism, and least of all will it seem to enjoy its criticism even when justly and guardedly made.

Indeed the history of the Church, especially so far as its numerical increase is concerned, is the history of revival. Who can read the story of Whitefield's revival ministry and not be thrilled at the mighty work accomplished as the result of a few years of evangelistic effort about the middle of the eighteenth century? Not less than 50,000 people were hopefully converted. 150 new Congregational churches were established; while the Baptist denomination

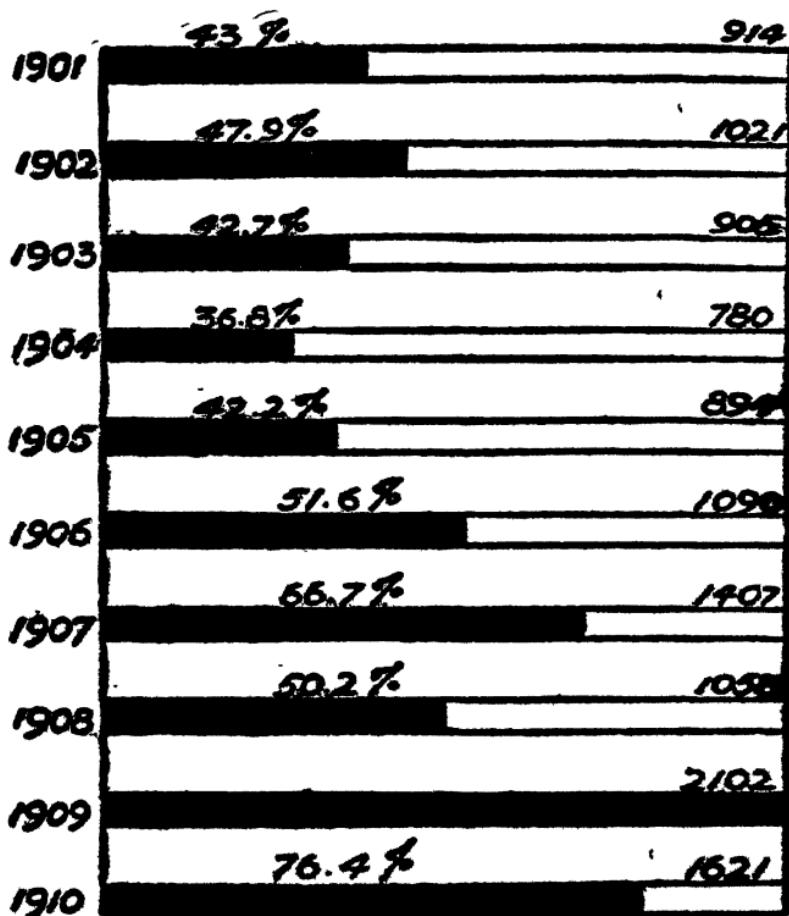


Chart showing yearly growth of Boston Protestant churches for ten years compared with that of 1909, the Chapman year.

rose from a few struggling churches to nearly 400 in number with a membership of 30,000.

There were ten great revival years in the early part of the nineteenth century (1820-1830) when from 40,000 to 50,000 were added almost yearly to the churches. The three years beginning in 1857 was a period of remarkable revival activity. In one city alone, Philadelphia, 9,000 members were added to the churches and during the last year of this period, this wave of revival grace which had swept across the ocean brought into the Welsh Calvinistic church no less than 25,000 members. And this has been the story on down to the present time.

Some one has said, "Evangelize or fossilize." And if you will show me a church where no additions are made upon confession of faith throughout the year (and to our deep regret it must be said that there are some), I will show you a church whose pastor and people either do not believe in evangelistic work or lack the concern or the enthusiasm to undertake it, and where the songs of revival never peal forth and the joy in heaven over the one sinner that repents is never heard.

2. In the Permanency of Revival Results

Some people say, "Revival work doesn't last." Well, it has lasted with me and I was brought to Christ during a revival. The same thing is true

with most of you. The pastor of a certain church wrote some time ago, "During the time I have been connected with this church about 550 have been added to its communion, not less than four-fifths of whom are to be regarded as the fruits of revivals." It has surely lasted with the members of that church. And it has lasted with the millions who are in the church today, as the evidence just reviewed abundantly proves.

It is true that many do fall by the wayside, that some men's hearts are like the stony places, and with some the Word is choked. We would expect this even if no parable of the sower had ever fallen from the lips of the divine Teacher. It is, however, also true that many fall from grace who come into the church when no influence has pressed itself upon them. It is a question which number is proportionately the larger.

Church membership in either case without real, genuine conversion is likely to prove disastrous, and there is too much joining the church for other seasons than that which springs out of a regenerated heart.

I have often thought that if I had a child of my own I would want that he should never need to experience what we understand by conversion. I would always want that he should love his heavenly Father better than his earthly one. But if the time ever came when he wandered away from God and had his life spoiled with sin, I most certainly would

earnestly pray that he might be converted at some time when the church was in the midst of a revival and the whole community was at an intense spiritual heat, and that he would come smiting upon his troubled breast, crying, "God be merciful to me a sinner," and saying with a broken and a contrite heart:

"Just as I am without one plea,
But that Thy blood was shed for me;
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come;"

for I know that if he should come that way God will stamp upon his soul the image of Jesus in such a way that it will never be effaced.

3. In the Earnest, Active Character of Revival Converts

Nearly a hundred years ago a letter was addressed to the Congregational ministers of Connecticut containing this question,—"Of those who are now members of your church what proportion may be considered as the fruit of a revival and what is their comparative standing for piety and active benevolent enterprise?" The answers made it very evident that a very large proportion of the members became such as a result of revivals and that the most active and devoted Christians were among those who came into the church in consequence of revivals.

Dr. Stearns, speaking for the Presbyterian churches of Newark, said, "Almost all the strong men in these societies were the subjects of revivals twenty, thirty, forty and some of them sixty years ago." Dr. Fish, speaking of the Baptist churches, said, "The revival additions have been the very life blood of the church."

Such statements will not in the least surprise any one who will really think through on this matter. It is also a significant fact that if you will go to any convention of Christian workers, where naturally the best and most devoted servants of Christ are in attendance, you will find by a test that the percentage of those converted during a revival is much larger than this same percentage in the membership of an average church congregation.

4. In the Persistence of the Church in Calling for this Particular Kind of Work

Every now and then through religious journals and in public gatherings you find some one prophesying that the day of so-called professional evangelism is over. The public or vocational evangelist is of course no more a "professional" evangelist than the pastor is a "professional" pastor. However, this kind of evangelism and revivals are by no means synonymous terms, although in the history of the church they have been very largely and very closely identified, and prophecies like that just referred to come almost exclusively from preachers

or people who know very little, and some of them nothing at all, through experience of revivals under any circumstances, and the prophecy is the thoughtless pronouncement of prejudice rather than any intelligent sensing of the actual religious situation and its ever-insistent demand.

The evangelist and the evangelistic pastor always smile when they hear of such statements being made, for they know it is a prophecy that has fallen from the lips of similarly minded people ever since this kind of work became a part of the history of the church; and they know that there is an exceedingly large number of evangelists today whose services the church is constantly demanding and always has demanded, as well as the services of a whole army of pastors who are possessed especially of evangelistic ability.

The church simply has not been able to get along without the evangelistic campaign, and church work is not any easier today than in the century just past. Nor have we any evidence that it is going to be any easier in the years to come. And the persistent demand of the church for this kind of work is, we repeat, one of its strongest historical justifications. Max Müller well said, "The church must be aggressive or cease to exist." The only way the church can be aggressive is to be evangelistic, and the church that is not evangelistic owes the world as well as God an apology for its existence.

III

THE PREACHER AND HIS MESSAGE

THE PREACHER AND HIS MESSAGE

I. The Preacher.

1. *His Convictions.*

- (a) Must believe that men are lost.
- (b) Must believe that Jesus Christ is the only Saviour.
- (c) Must believe himself divinely commissioned.

2. *His Character.*

- (a) Must be consistent in his life.
- (b) Must be a man of prayer,—devout.
- (c) Must be considerate, honouring the Church, and holding the ministry in due regard.

3. *His Accoutrement.*

- (a) Must be a student.
 - (1) Of the Word. (2) Of the Time.
(3) Of Method.
- (b) Must keep himself physically and mentally fresh.
- (c) Must be baptized with the Holy Spirit.

II. The Message.

1. *Its content,—The Gospel of Jesus.*

2. *Its appeal,—Threefold to the individual, touching,*

- (a) His own righteousness.
- (b) His attitude toward God.
- (c) His relation to Society.

3. *Its Construction.*

- (a) Flowery rhetoric, involved sentences and heavy style to give place to simple, pointed English.
- (b) The sermon not a work of art.
- (c) The power of illustration.
- (d) The use of the most effective sermon even though newer ones at hand.

4. *Its Delivery.*

- (a) The voice natural.
- (b) The style conversational.
- (c) The self forgotten.
- (d) The spirit.

III

THE PREACHER AND HIS MESSAGE

THE evangelistic preacher is the preacher who preaches for a verdict. This is true whether he be in the pastorate or the itinerant form of work. Every preacher preaches, of course, for a verdict, or ought to, but I am speaking now of an open verdict for Jesus Christ, and not a verdict unexpressed and hidden in the sinner's soul.

In discussing the necessary qualifications of the evangelistic preacher, I do not have in mind that native ability or that peculiar gift which seems to be a union of certain physical and psychical qualities which some preachers to a certain degree possess, and of which God seems to make some use.

One of the most distinguished preachers and successful pastors of this land told me some time ago that during their meetings it was necessary for the evangelist to be absent for a week. He said the pastors preached in turn and gave the invitation without response. On one occasion several pastors spoke in the same service, but the people were urged to a decision for Christ apparently without effect. Then the evangelist returned; he said a few things, used a few plain illustrations and when he asked the people if they would accept Christ, a

score or more were on their feet to say, "I will." I do not mean to underestimate such capacity, but it is most assuredly an utterly useless thing unless certain other qualifications go with it.

It is our purpose, therefore, to emphasize those things which every preacher indeed should have and to be without which is to fail and fail utterly in spite of personality, magnetic approach or any other grace that nature may bestow.

i. There are three things to be said about the preacher's convictions.

He must believe that men are lost. There is no use throwing a life-line to a man on dry land.

A house burned down in Albany some time ago. The father and son went down into the basement dining-room to drag out a large piece of valuable furniture. It got wedged in the doorway and they couldn't budge it another inch. The father was pulling, and so he was outside in the hall, but the son was pushing, and so he was penned up in the basement room. The flames broke in and the smoke rolled round about him. The frantic father threw himself against the obstruction, but it was of no use, and realizing the extreme peril and the horror of the situation he ran around to the basement window and grabbed hold of the iron bars held in their place by the masonry, and with superhuman strength

he tore them from their fastenings and pulled his boy out of the very jaws of death.

A friend of mine told this story to illustrate the point I am making, and the Christian people were mightily stirred. I had another friend who heard him do it and he tried it the next Sunday in his own pulpit. He told how that father made a human battering-ram out of himself and nearly telescoped himself trying to butt that furniture out of the doorway, and how, like a wild-eyed madman, he ran around the house and took hold of those bars and twisted and pulled to the bursting point of his veins and tore them out and pulled his son out of the very jaws of death. But the audience was not moved and there was no response, and he asked his wife when he got home to tell him what was the matter. He said, "I thought I was doing just fine." "Yes, dear," she said, "you did do it very well, indeed; but you forgot to tell the people the house was on fire." To act like that when there is no fire is the part of a maniac, and when there is no sense of impending peril and no realization that a soul without Christ is in unspeakable danger there will, of course, be little concern about salvation.

There is too much preaching today that sounds like, "Repent, as it were, and be converted in a sense or you will be lost to some extent," but Christ said, "Except ye repent ye shall all likewise perish." I have no desire to argue about the nature

and duration of the lost world. It's enough for me to know that Jesus said, "And these shall go away into eternal punishment"—*kolasin aionion*. In the light of that expression what is the use of building up a system of theology on whether "aionion" means "forever" or a few months less?

He must believe that Jesus Christ is the only Saviour. One thing is certain; if a man is lost, he needs a Saviour.

I said to a Unitarian preacher recently, "Who was Jesus Christ?"

He said, "He was a good man who lived in Palestine."

I said, "Then He was not your Saviour."

He said, "No."

I said, "Have you got a Saviour?"

He said, "Yes."

I said, "Who is he?"

He said, "I am my own saviour."

He was painfully consistent at least. If Christ was not divine in a sense that no other man has ever been divine, then He himself needed a Saviour. No man, however good or great, can be the saviour of his own soul much less the soul of any other man.

The man who can't see that the Bible gives to Jesus Christ a peculiar and distinctive divinity all His own, can't see the sun at high noon on a cloudless day.

The world wants and needs for its Saviour some

one more than Theodore Parker's "Youth with God in his heart." It wants and it needs a God Himself.

You might as well try to cure a runaway horse by painting the barn a mild colour as to save a sinful man by a beautiful example or a rosy sentiment.

'He must believe that he is divinely commissioned. It's a great thing to go as the ambassador of some great government to represent its interests and claims to another nation, but that's petty business compared with going as the ambassador of the eternal King of the universe and taking with you His authority and power as you represent Him and His claims before the sons and daughters of earth. Commanding an army or sitting on a throne are small affairs when you set them over against the preaching of the Gospel.

Believe me, it is no small thing to assume this high honour for oneself. Some preachers were not born in the tribe of Levi. Let us be sure that we can say, "Woe is me, if I preach not the Gospel." It is then, and then only, that we have the right to speak with a "Thus saith the Lord." And when we have made sure at this point there will be no uncertainty about what God will do when we do speak. Can you imagine Peter standing up to his mighty task on Pentecost or Philip running and climbing into a heathen officer's chariot had they doubted for one single second their commission

from the most high God and had they not believed that His authortiy and power would make good what they had to say?

2. Now, there are three things to be said about the preacher's character.

He must be consistent in his life. He should "be an example unto them that believe, in word, in manner of life, in love, in faith and in purity." This is what Paul said to Timothy. The most pathetic thing in the world is to see a man who preaches a Gospel like that and doesn't live it. His life should be irreproachable.

The evangelist and the minister are subjected to strong and peculiar temptations. And then the eyes of the whole community are upon him and nothing would please the devil more than to have the very appearance of evil magnified into that which is grossly vile to the ruin of the evangelist and the hurt of his work. He should, therefore, "walk circumspectly, not as fools, but wise." Moody never said a greater word than this—that God does not seek for golden vessels, and does not ask for silver ones, but He must have clean ones.

He must be a man of prayer. Men of power are always men of prayer. Do you remember what was said of the Apostle James, how that, after his death, his knees were found to be callous like a

camel's knees from much kneeling? Do you recall that Mary, Queen of Scots, used to say she feared the prayers of John Knox more than all the armies of Europe, and do you remember how John Knox prayed—"O God, give me Scotland or I die"? Do you remember how Luther used to lay down a promise before God and say, "Now, Lord, you must keep it or I'll never believe you again?" And do you recall how it has been said of Richard Baxter that he stained the walls of his study with his praying breath, and how, coming out from that place that was awful with the presence of God, he sent rivers of living water over Kidderminster; how Whitefield used to pray, "O Lord, give me souls or take my own"?

It is John Angel James who said, "We are weak in the pulpit because we are weak in the closet." Edward Payson thus writes to a brother minister, "Prayer is the first thing, the second thing and the third thing necessary for a minister, especially if he have revivals. Pray then, my dear brother, pray, pray, pray." Young gentlemen, don't make a mistake at this point. To fail here is to fail altogether.

He must be considerate, honouring the church and holding the ministry in due regard. Never ridicule the Church. She is the Bride of Christ, and therefore the mother of God's children, and you might a thousand times better openly ridicule the one who gave you birth because she is im-

perfect than to hold up to public scorn the imperfection of the Church of God.

Then remember that God never ordained any evangelist to sit in judgment on a minister. To hold the minister up to ridicule or abuse before the people is not only an unpardonable breach of courtesy and an act of gross unkindness, but it displays an infinite amount of conceit, and especially so when the evangelist himself has never been a pastor, or tried to be and failed, and therefore knows little or nothing of the difficulties and perplexities of a pastoral charge. Don't make the people feel that if their pastor had been different the work of God would have prospered in his hands, but make them feel that if they had been different their pastor would have led a great many souls into the Kingdom of God.

3. Then, there are three things to be said about the preacher's accoutrement.

He must be a student.

First—He must be a student of the Word. Of what use is a soldier if he doesn't know how to handle his gun? I have had theological students say to me, "Mr. Biederwolf, if a man should come to me and hand me the Bible and say, 'I want to be saved,' I would be confused and hardly know how to begin." Think of it!

When Philip, the evangelist, climbed up into the

eunuch's chariot and found him puzzled over that marvellous passage in Isaiah, what did he do? Did he say, "Well, my friend, you certainly have hit upon a very hard passage; there's a good deal of doubt about it, and it's a very serious question in the minds of many as to whether it really belongs in the Bible or not; there are forty-nine different interpretations of the passage which I can give you and you can think them over on your way to Egypt, but I must confess that I do not understand this particular Scripture and cannot therefore help you in your perplexity."? No. But he opened his mouth, and beginning at the same place, he preached unto him Jesus.

Second—He must be a student of the times. He can preach the old Gospel and yet his message can be abreast of the day. Truth does not change, but the angle of approach is always changing.

And then, too, it is easier to win people when they come to understand that you have an intelligent and sympathetic appreciation of the problems which are theirs because of the times in which they live.

Besides all this, surely God is speaking to us through His providences as the years roll by, and it's the preacher's place to cause his people to understand.

Third—He must be a student of method. When the sermon is finished it is much easier to pronounce the benediction and go home than it is to

give the invitation and conduct an after-service. And it is at this last point that all too many preachers are nonplussed altogether, and many a time it has been tried and done pretty much like the preacher who had never harnessed a horse. The time came when he had to do it and he threw the harness on the floor and tried to drive the horse into it!

What can a man do and do well if he doesn't know how? There are a hundred methods of church work that would multiply a pastor's efficiency a hundred-fold if he would only find them out and make them a part of his ministry. The same thing is true of the evangelist. There are methods of securing results and ways of best influencing men to make the all-important decision, and it is the business of the evangelist and of the evangelistic pastor to know what they are and how to use them.

He must keep himself physically and mentally fresh. He should know the limitation of his physical strength and should take care of himself and take such exercise as may be necessary, so that he may minister in the pulpit and out of it with as sound and fresh a body as it is possible for him to have. It's a tremendous calling—that of the ministry—and both God and the people expect the minister to be at his best.

And then mentally; it is possible to go into the pulpit so tired in mind as to make the people tired

to look at you. There's one thing you may as well understand; if you are ever very successful it is going to take a tremendous amount of hard work.

A minister once said that he fooled his people. They always thought he was hard at his pastoral work because he put on his silk hat and walked very hurriedly, but he said, "I only went to the golf course and put on my cap and played golf all day." But you can't get away with a thing like that very long. Today that man is selling real estate.

Very few of you if any will ever win by flashes of genius. In fact, no one ever achieves great success by that alone.

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

You must use your mind and use it vigorously. There is no other way to keep it fresh so far as what you keep in it goes. But it too must rest and each one will know best how to prepare himself to minister with vigour and vitality in the holy place where God has allowed him to stand.

He must be baptized with the Holy Ghost. There is no use to undertake this work without the divine unction.

The promise was, "Ye shall receive power after that the Holy Ghost is come upon you." That word power comes from the Greek word, "dunamis," and you know what that means; and the

promise says, upon receiving power, "ye shall be my witnesses," and when a man preaches or a child of God witnesses in the power of the Spirit he will, as sainted McGregor says, "Make men listen and make men think and make men act."

If it were my privilege, young gentlemen, to utter but one prayer for you, it would be that this unction of the Holy Ghost might become to you the most real thing in all the universe, because I would know then what your ministry would mean.

THE PREACHER'S MESSAGE

I. As to its content. It should be, of course, the Gospel of Jesus.

A sermon ought to contain what Rowland Hill called the three R's: Ruin by the Fall; Redemption through Christ; Regeneration through the Holy Spirit.

If you preach this you will have power and a message the people will accept. And it is this message in its simplicity that the crowded churches are hearing today. If you want to preach to empty pews, leave the Cross and the blood out of your message. You won't need the sign that was seen on a certain church some time ago, "Five dollars fine for any one caught breaking into this church."

There is a field of legitimate criticism, but not one preacher in ten thousand is ever called into it. Samson, backed by the power of God, slew

a thousand of his enemies in one day with the jaw-bone of an ass, and some one has said that the higher-critic preacher is today, without that backing, trying to do the same thing, *and with the same kind of a weapon.*

Some day consecrated scholarship will give us its final conclusions, but whatever they may be, you may be sure they will not in any way undermine our faith in Jesus Christ as God manifest in the flesh; and if the time ever comes when I cannot bring myself to believe in what I am convinced the Word of God declares to be true, then I honestly hope for the courage of my convictions and the fairness with my fellowmen to leave the pulpit rather than to remain and preach from a book in the inspiration of which I have no explicit faith.

2. As to its appeal. This should be always to the individual as touching one or the other of the following three things.

(a) *His own righteousness.* This is, of course, an appeal to the Christian. We need orthopraxy as well as orthodoxy. The spirit of the world has crept into the Church to an alarming degree. She is suffering from spiritual locomotor ataxia and she can't stand erect and be the power in the world she ought to be.

We think of the evangelist as one set apart primarily to call the unsaved to Christ, but he has an important ministry to the church as well. In-

deed, Mr. Moody in the latter years of his life said he felt himself called more and more to preach to God's people, and he was engaged in a ministry primarily to the church when the summons came that called him into the presence of God.

(b) *His attitude toward God.* This is, of course, the appeal to the unsaved. This is the peculiar glory of the evangelist's ministry. When Paul converted the Philippian jailer he did a greater work than Christ did when He raised Lazarus from the grave. If the Church does not increase numerically she will dwindle and die. And, young gentlemen, wherever your ministry may lie, I covet for you the supreme joy of being a soul-winner, and I pity the preacher with all my heart who can be satisfied to minister without it.

(c) *His relation to society.* This is the appeal for social service. Henry van Dyke was not wrong when he said, "He who seeks for heaven alone to save his soul may keep the path, but will not reach the goal." Social service means serving society, and if a man is not saved for that he is not saved at all. The call of God to the human soul is not, "Come and take it easy"; it is not, "Come and be carried to the skies on flowery beds of ease," but it is "Come and serve," "Come and suffer"; not only, "Come and be saved," but "Come and be a saviour," and Social Service and Evangelism are not in any sense, indeed cannot be, antagonistic.

3. As to its construction.

I wish at this point only to emphasize a few things which I have found most helpful in my own experience.

The first is simplicity. The evangelist must remember that, preaching nightly as he does, his audiences are filled with two kinds of people—some who can't think very profoundly because they haven't got the grey matter to do it with, and some who have been on their feet all day at hard work and are too tired to think that way. The first is true of your Sunday morning audience as well. Bear this in mind and remember that in trying to preach to please two or three wiseacres you'll likely let the biggest part of your congregation go starving.

Don't parade around in the pulpit on stilts. Get down on the earth and put the Bread of Life where the common people can get it. That's what Jesus did, and they heard Him gladly. Don't put the fodder too high. Jesus didn't say, "Feed my giraffes." He said, "Feed my sheep."

Don't try to be a rhetorical skyscraper. A little aeroplaning now and then may be permissible, but don't stay up too long. Your crowd will miss you. Give the go-by to the lengthy and involved sentences and heavy style and tell the people what you want them to know in plain, simple, direct Anglo-Saxon. In doing so you will find that you

will compel attention. And the preacher who does not compel attention ought to stop preaching and go to mending umbrellas.

The second thing is that the sermon should be made for a purpose and not for its own sake. It should not be primarily a work of art. It could be icily regular and splendidly null and still be all that. The question is, Does it do the business? Does it make Felix tremble? Does it make men and women sit up and take notice? If it doesn't do this, it is fit only to be cast out and trodden under foot or to be broken to pieces and made over.

If I expect to give an invitation or want to leave especially some certain impression I close with that part of the sermon best calculated to do it even if I have to yank it out of its homiletical and logical place. Remember you are not preaching for bouquets, but to glorify God and to win souls. A woman said to me at the close of a sermon, "That was such a beautiful sermon you preached." "Well," I said, "if that's all it was and God will forgive me, I'll never preach it again."

I don't know who said this, but there is a good deal of truth in it: "Evangelism means that sermons don't matter comparatively, and souls do. Shall I be accused of hopeless bigotry if I say that to me and some men I have known the ambition to preach good sermons of a certain type—I will say conventional type—is the biggest temptation we

ever get from the devil? I heartily believe that to appeal positively and directly to the conscience and let form, literary and other, go to the winds is the most effective way not only of winning souls, but incidentally of preaching good sermons."

The third thing is the power of illustration. Don't be afraid of illustrations. The most intellectual member you've got will wake up and pay attention whenever you use one. And you'll not be so apt to find yourself in the predicament of that preacher who shouted out one Sunday morning: "You boys up in the gallery, be quiet; you'll wake up these people on the lower floor."

I remember the disdain with which I first looked upon an illustration. At last there was to appear an evangelist who would be no mere story-teller. My appeal was to be wholly to the court of reason. I soon, however, discovered two things.

First—That I was succeeding admirably in putting my audience in about twenty minutes into the arms of nature's sweet restorer.

Second—That it takes far more genius and intelligence to use an illustration that illustrates and use it rightly than it does to ramble right along with general remarks.

I then knocked my sermons full of holes and in each hole put a pane of the clearest glass I could find. For I remembered then what I had heard before—the words of dear old Moody, that "A

sermon without illustrations is like a house without windows."

The fourth thing is that the most effective sermon should always be used even though newer ones are in hand. In conducting an evangelistic campaign I pick out always the sermons God has honoured most highly in this sort of work. I have some sermons I have preached 200 times and I expect to preach them so long as my ministry lasts. I make that sermon a part of myself every time I preach it, and the older it grows the longer I delight in its delivery, just as God continues to put His seal upon its use.

It is folly to throw away a Damascus blade and attempt to accomplish results with an untried instrument merely for the sake of ministering to one's intellectual pride.

4. As to its delivery.

Here is a field for a dozen lectures and I must content myself with only a few remarks.

"How is it," said a preacher to a baseball pitcher, "that you make \$7,000 a year doing that, and I get only \$1,000 preaching the Gospel?" "Oh," said the pitcher, "the difference is in the delivery." There are four things I will say and finish.

The voice should be natural. It's a strange thing that so many preachers think they must have one tone of voice in the pulpit and another tone outside

of it. You know there is such a thing as a preacher's tone, and many a preacher seems to think it is one of the main essentials of success, but a thing of that kind is about as much use to a preacher as a pair of stork's legs is to a sitting hen.

If a preacher went into a store and asked for a gallon of coal-oil in the same tone of voice that he lines out a hymn or reads the Scripture they would think he needed an operation above his eyes. What's the use of announcing with a hark-from-the-tomb-a-doleful-sound sort of voice that the Ladies' Home Missionary Society will meet next Thursday afternoon at the home of Mrs. Jonathan Snyder? And where's the sense of the pious whine we so often hear, if the preacher expects the people to pay any attention to what he is saying? Preach with the voice nature gave you.

The style should be conversational. An old preacher once said, "When I first began preaching I thought it was the thunder that killed, and so I tried to make all the noise I could in my preaching, but after a while I found out that it was the lightning that did the business, and since that time I've tried to thunder less and lighten more."

Noise is no evidence of effectiveness. It's no sign of profundity. Deep waters are silent. To roar like a Bashan bull is no sign you are delivering the goods. A lawyer talks to his jury and tells them what he wants them to know; a teacher does the same to his students. But some preachers preach

as though the particular purpose of their appearance in the pulpit is to paralyze the ear-drum. If there is the slightest occasion or even excuse for italics they will stand on their toes, get red in the face, swell up in the neck, pull in their diaphragm and push out their chest and yell as if they were trying to reach the island of Madagascar by a wireless telephone that was out of order.

Cultivate the conversational tone. This was the charm and the power of Finney and of Spurgeon, and indeed of all great and effective preachers.

Oneself should be forgotten. There are two kinds of self-consciousness that all too frequently obtain in the ministry. One is a disposition and the other is an inclination, and there is only one remedy for both.

There is the preacher who is everlastingly and with deliberation projecting himself into the foreground in all he does and says. He carries his self-consciousness about him like an atmosphere and all the people are affected by it. They can see that he knows he is doing remarkably well, if he thinks he is. He steps in front of the cross and the people see that he's thinking of himself rather than his Lord and they pity him, although he doesn't seem to know it.

He is the fellow who preaches Henry Smith dignified instead of Jesus Christ crucified. As a general thing he's all front door; open the door and you're in the back yard. As a class he is usually

represented by the young minister who walked into the church and down the aisle and into the pulpit with a lordly air as if something of unusual importance was about to occur. He failed miserably and went out with hanging head. Outside an old minister met him at the exit and said, "Young man, if you had come in as you went out, you would have gone out as you came in."

The other form of self-consciousness is that which comes in spite of oneself. It's a very subtle thing with which you will all have to deal. When you are doing well there will be some evil influence ready to grab your hand and make it pat your own back. If you find yourself failing and the sermon doesn't grip, instead of remembering why you are preaching, you may find yourself inclined to become conscious about yourself and the reputation you are making, and you'll begin to perspire and colour up and lose control of yourself in an effort to redeem what you seem to think is a lost situation.

There is but one way to overcome—perhaps a rather long way for some of us. It is the way of communion and prayer that shall lead us at last to lose ourselves so entirely in Him that we shall be willing even to fail for His sake, counting our own reputation as nothing if only both congregation and preacher shall "see no man save Jesus only."

The last thing to which I would refer is the spirit of delivery.

First—It should be earnest. The man in earnest always “gets there.” Put him in a log cabin and he’ll split rails to the White House. Put him in jail and he’ll write “Pilgrim’s Progress.” Put out his eyes and he’ll produce “Paradise Lost.”

When it comes to preaching you might as well try to run a locomotive without steam as to think of making a sermon go without earnestness. The papers told sometime ago of a man who was run over by a hearse. Let us hope he was not a preacher. I have a friend who used to say that a preacher who has no more animation than a punctured tire is as disappointing as a painted fire in zero weather, and that a sermon without animation in its delivery is as dead as an Egyptian mummy. Richard Sheridan said he often went to hear Rowland Hill preach because his words flowed hissing hot from his heart. Chalmers’ main forte as a preacher and a college professor, it is said, was his “blood-earnestness.” “What we want,” remarked a Chinese convert once, “is men with hot hearts to tell us of the love of Christ.” “Be earnest,” some one has said, “and the fire of your own soul will kindle a flame in the souls of others. Recall what Garrick said to the preacher in explaining the difference in the size of their audience. Said he to the preacher, “I act fiction as though it were truth; you preach truth as though it were fiction.”

Don’t be too much frightened by that word sensationalism. Sensation, when the last word has been

said, means life, and where there is no sensation you are sure to find death. There is a sensationalism in the pulpit which no sensible person would endorse for a moment. But on the other hand, the church has had to tolerate an extreme conservatism and a chilling conventionality which have brought paralysis with them, and between the two, I don't know but what the excitement of the former is quite as tolerable as the mildew and the dry rot of the latter. The people of Wotton used to call Rowland Hill a madman, but if the preaching of Rowland Hill made a madman out of him, then God hasten the day when our pulpits will be filled with maniacs.

Second—And then the delivery, of course, should be in the demonstration of the Spirit and of power. What we said before we say again, and shall repeat it—the preacher needs the tongue of fire.

No wonder Finney could preach. Sometimes long after the hour for service had come and Finney was missing they would find him somewhere out in the woods lying on his face and telling God that he would not go into the service until he was sure the Holy Spirit was going with him. Ask Him, my young friends, to go with you into the pulpit and He will do it; and He will fill you and use you.

I want to say to you, my young friends, in closing, that I have not said anything nor

laid down a precept of any kind but that it has come back to me with something of a rebuke. I wish I could stand again at the beginning of my ministry. I believe I could do better work. But I want to commend these things to you and you to Him, and if when this short ministry among you is over we should not meet again until we meet in His presence, let us remember that we have met here this morning and talked together about the greatest work a man can do and I congratulate you upon being called to do it.

IV

PASTORAL EVANGELISM

PASTORAL EVANGELISM

I. Its Importance.

The church must increase numerically.

- (a) To perpetuate itself.
- (b) To be a power for righteousness in the community.

II. Its Aim—Every part and department of the local church work used to win the unsaved for Christ.

III. Its Requirements.

- 1. *A knowledge of how to do evangelistic work.* No imported messenger can ever take the pastor's place as a soul winner.
- 2. *A knowledge of productive methods.*
- 3. *A knowledge of the local situation.*

IV. Its Workable Plans.

1. *The Evangelistic Sunday School.*

- (a) The Opportunity.
 - (1) Nine-tenths of Christians converted before twenty.
 - (2) Sunday School the nesting place for most of them.
- (b) Sensing the situation. Has the emphasis on Christian culture weakened the evangelistic appeal?
- (c) The Responsibility.
 - (1) Chief duty of teachers to lead scholars to Christ.
- (d) The Special Effort on Decision Day.

2. *The Sunday Evening Service.*

- (a) The service made evangelistic.
- (b) The meeting advertised.
- (c) The music specialized.
- (d) The stranger welcomed.
- (e) The invitation given.
- (f) The after-meeting held.

3. *The Special Revival Effort or Mission.*

- (a) The church must recognize the psychology of revival and give to it its proper place in the church program.
- (b) Selecting the preacher for the revival ministry.
- (c) The church must prepare thoroughly for the revival.
- (d) The church must guarantee its success by using methods best adapted to the situation.

IV

PASTORAL EVANGELISM

REILIOUS service is something more than worship. It is something more than listening to song and sermon. And Christian work is something more than church attendance and the operation of bazaars, and rummage sales and strawberry socials. It is the business of the church to save souls just as it is the business of a fisherman to catch fish or of an automobile factory to turn out automobiles.

The church that is not evangelistic ceases to be evangelical. The ideal of every church ought to be inspired by the experience of the Apostles after Pentecost, when they "added to the church daily such as were being saved." I do not mean to say, however, that the real work of the church is to be conceived of in terms of numerical increase any more than it is to be found in the upbuilding of the spiritual life of its members. It is to be found in both.

But the church must increase numerically. We may build our magnificent temples of worship and number with pride our renowned preachers; we may confess to an intelligence and an equipment such as no other age has ever known; we may meet in

our mammoth conventions, appoint new committees and organize new societies and congratulate ourselves upon our increasing influence in other ways, but we must not blind ourselves to the plain, blunt truth that the church can do all this and yet if it does not increase numerically the days of its usefulness and power as well as of its own existence will soon be at an end.

It was when the death-rate of France began to exceed her birth-rate that she fell an easy prey in the Franco-Prussian war to her more productive and powerful German neighbour and enemy. And so we repeat that if the church is to perpetuate herself, and become the power for righteousness in the community she ought to be, she must be evangelistic.

THE AIM OF PASTORAL EVANGELISM

This leads very naturally to the discussion of what the aim of an evangelistic church ought to be. To be an evangelistic pastor does not mean necessarily to preach evangelistic sermons. Such a pastor will do this very largely. But if pastoral evangelism is to find its proper expression, every church activity should be made, to a considerable degree at least, an evangelistic agency and every part and department of the local church work should be used to win the unsaved for Christ. We can, therefore, see how greatly important then is this subject of Pastoral Evangelism and why it should

be made the subject of close and discriminating study.

When Christ would win the world to Himself and extend his Kingdom to the uttermost parts of the earth, He established the church as the one divine agent to bring it about. Whatever is accomplished and in whatever way it is accomplished, it depends very largely, if not altogether, upon the church to give it direction and organization and to marshal the forces for the largest possible achievement, as well as to maintain and conserve the results when they are achieved. What a position of responsibility, then, is that of the pastorate of a church, for upon the pastor after all depends very largely the kind of a church that his church is to be.

THE REQUIREMENTS

Let us see, then, what are some of the requirements of successful pastoral evangelism. There are three things, as I view the matter, that the pastor of such a church ought to know.

i. He ought to know how to do evangelistic work himself. No imported messenger can ever take the pastor's place as a soul-winner. But if one is to be an evangelistic pastor he must certainly keep in mind this thought, that, as Dr. Chapman once said, "Ordinary preaching will not do the work. I do not mean ordinary as to ability, but ordinary as to plan."

A prevailing defect in much of the preaching of our day is that it is not aimed at the conversion of men. Of course there are other ends, but this should be made one of the chief ones. How great is that multitude of preachers who scarcely, if ever, distinctly concentrate all the parts of any single service to the one point of causing men to decide for Christ.

It is related of two preachers that one had great success in bringing men to Christ, and the other never saw any converted. The latter inquired of the former what was the reason of this difference. "Why," replied the other, "the reason is that I aim at a different end from you in preaching. My object is to convert sinners, but you aim at nothing of the kind; and then you lay it to the sovereignty of God that you do not produce the same effect. Take one of my sermons and preach it to your people and see what the effect will be." The man did so, and preached the sermon, and it did have an effect, and they tell us the man became almost frightened when he saw people concerned about their souls.

We must not get the idea that the travelling evangelist has a monopoly on the evangelistic gift. Indeed, his large sphere of usefulness has largely been made possible, as Dr. Olin Green says, "by the dereliction of pastors to exercise and improve their own evangelistic gifts and the evangelistic spirit in the churches." Paul wrote to the young

pastor at Ephesus and told him to "stir up the gift that is within thee" and to "do the work of an evangelist." Many pastors do not realize the latent evangelistic ability which they possess, and failing to realize it they fail to cultivate it, and consequently this talent lies dormant while a disproportionate amount of time is spent on the sermon from a homiletical and rhetorical standpoint, and as a result nothing is left to do when the sermon is finished but to announce the last hymn and pronounce the benediction.

Then, it is a lamentable fact that there are many pastors in the church who, if they felt impressed at the close of a sermon that the invitation ought to be given, would be utterly nonplussed as to how to do it. A prominent business man of New York City said, after hearing a noted preacher preach a sermon, "If he had given an invitation I should have gone forward, taken his hand and accepted Christ. I was never more moved in my life. I question if I shall ever be so moved again."

May I lend testimony that what little success I have had in leading men to the place of decision for Christ has not, so far as the human element enters in, been due to any peculiar genius or native ability which has been mine, but rather to hard, earnest and persistent study of the best possible plans and methods for this kind of work. And while I wish for you each one an avoidance of any unreasoning prejudice against the trained

evangelist, I do covet for you such a consecrated interest in and attention to this particular phase of the ministry as will make it possible very largely for each one of you as a pastor to be your own evangelist; for this after all is as it should be. This is the ideal.

2. He ought to know such methods of church work as are most productive of evangelistic results. There are two ways especially by which such knowledge may be secured.

First—By reading the best books on the subject. Most of the successful methods of work have been put into print and no one but a fool or a consummate egotist would ignore in a work of any kind what others have learned before him. You might as well step out into the starry night and expect to write an accurate treatise on astronomy and ignore all the findings and deductions of Galileo and Kepler and Herschel and scores of others who have given decades of tireless study to God's handiwork in the skies.

There are numberless good books on Method, such as "Pastoral Evangelism," by Charles L. Goodell; "How to Promote and Conduct a Successful Revival," by R. A. Torrey; "Modern Methods of Church Work," by Meade, and "Present Day Evangelism," by J. Wilbur Chapman.

Second—By personal investigation of the church work of such pastors as have been notably successful along this line.

In my own younger days I sought opportunity to sit at the feet of every successful evangelist in the United States, and I am convinced that it would be a wise thing for every student for the ministry and for every young pastor to sit for a while at the feet of some of the older pastors who have a reputation for being notably successful along evangelistic lines.

There are many such churches in this country, among which we might mention the following:

The First Presbyterian Church, Seattle, Washington, Rev. M. A. Mathews, Pastor.

The Bethany Temple, Philadelphia, Rev. Asa J. Ferry, Pastor.

The Lindenwood Presbyterian Church, Kansas City, Mo., Rev. Harry C. Rogers, Pastor.

The First Baptist Church, Dallas, Texas, Rev. George W. Truett, Pastor.

The White Temple, Portland, Ore., Rev. Waldo, Pastor.

The First Baptist Church, Minneapolis, Minn., Rev. W. B. Riley, Pastor.

The First Methodist Church, Cleveland, Ohio, Rev. E. L. Waldorf, Pastor.

3. **He ought to know the local situation.** He should know his field—the population and its character, the number of unchurched people, the amusement centres, the social and economic conditions, etc. Full information concerning the making of a survey of this kind may be secured at headquarters.

WORKABLE PLANS

When we come to speak of the workable plans for Pastoral Evangelism we must bear in mind what was said about making every kind of church activity to some degree an evangelistic agency, but the more important aspects of this work may very properly be classified under the threefold heading of the Evangelistic Sunday School, the Sunday Evening Service and the Special Revival Effort or Mission.

i. The Evangelistic Sunday School. We usually think of the Sunday School as a part of the church, but the fact of the matter is the two are component parts of one whole and the business of the one is exactly the business of the other—to win souls for Christ and to build them up in Christian character. It would be a sad thing if there were any dispute about this. But there is none. And yet there is many a Sunday School teacher who seems to lack an appreciation altogether of the first and fundamental part of this business.

I do not want to become sponsor for the thought that conversion as we seem to have always understood it is a necessary experience in the life of every child. There are earnest Christian people in the Kingdom today who will tell you that, so far as they know, there was no one time of definite decision for Christ, but that from the day of their earliest recollection they always loved their Saviour and meant to do His will. And yet for most people

the coming into the Kingdom has been through a definite crisisal experience and the vast majority of these experiences took place in the days of childhood and youth.

The Sunday School, therefore, presents the rarest possible opportunity for soul-winning. It is a well-known fact that four-fifths of all who are ever saved are brought into the Kingdom during the period of life that more nearly represents the Sunday School age. In fact, nine-tenths of all Christian people were converted before they were twenty and practically all of them were nurtured in the Sunday School. Somewhere in the early adolescence is the normal age for coming into a healthy religious consciousness and entering upon deliberate devotion to one's Lord and Master.

Among five hundred and twelve officers of the Young Men's Christian Association the average age of the first deep religious impression was between thirteen and fourteen years.

Little did John Wesley know how well he was prophesying when 150 years ago, seeing what Robert Raikes was doing, he said, "Perhaps God may find a deeper end in the Sunday School than men are aware of; who knows but some of these schools may be nurseries for Christians?"

More and more, I think, we are coming to see that the future of the church depends upon Christ's influence with the children. If this be true, how fatal then the mistake not to take advantage of

the tremendous opportunity presented by the Sunday School to bring them into definite allegiance with Him.

Sometimes I am asked how old a child ought to be before it can decide definitely and intelligently for Jesus Christ. I don't know. That's a hard question to answer. In fact, it can't be answered. I sometimes think one can be too old to become a Christian, but I wonder if one can be too young.

A Sunday School teacher on a certain Decision Day asked her scholars to give themselves to Christ. They were eleven years old. Four of them said, "I will," and three of them said, "I won't." "Now," she said to the pastor, "do you think those four who said 'I will' knew what they were doing?" "Well," said the pastor, "do you think those three who said 'I won't' knew what they were doing?" The idea that a child would know enough to say "No" and not know enough to say "Yes"!

I one time found a little girl of twelve crying because her mother would not let her come forward and say she would become a Christian. The mother said the child did not know what it meant. I questioned both the mother and the child and decided that of the two the child was the only one that knew anything about it at all.

Mr. Spurgeon lent the remarkable testimony that of the more than 2,000 children he took into the

church he never knew of one case of later discipline among them all.

We must, therefore, be on our guard against any tendency in the Sunday School to so place the emphasis upon mere culture of any kind, even though it be Christian, as to weaken the evangelistic appeal by the elimination altogether of the definite crisis conversion. Furthermore, it should be frankly and constantly avowed by pastor, superintendent and teacher that the first and fundamental objective of the Sunday School is to bring the children into a personal experience of religion.

To this end the Sunday School must be on guard against some of the lesson helps and other literature which the advocates of an "ethical culture gospel" are striving to introduce into this sphere of Christian work where such eternal issues are at stake. Some people talk as though it is a new set of grandparents that a sinner needs instead of the grace of God. When an advocate of this sort of sociology comes to me and tries to make me believe that you can regenerate the individual and the race by getting the bad blood out of their veins and the sewer gas out of their nostrils and a dose of ethical culture into their heads, I tell him that he is thinking a species of sublimated inconcinnity which healthy minds have long ago relegated to the limbo of exploded foolishness.

Again, if opportunity has anything to do with the measure of responsibility, then the responsi-

bility of the Sunday School teacher is so great that one can well afford to stagger at the thought of it. There are alas! too many teachers who seem to think that Sunday School teaching consists in telling the scholars all about the miracles of Christ and all about His parables and all about the land of His birth and ministry—in fact, all about the Christ—instead of leading them to the Christ Himself.

Because of this many a one who has borne no little reputation as a successful teacher from every other standpoint has found his or her scholars at a certain very critical period slipping through their hands and out into the world from whence they will doubtless never return.

How truly did Mrs. Lamoreaux speak in her splendid little volume which she has called “The Unfolding Life” when, with reference to the words, “While thy servant was busy here and there he was gone,” she said, “Who was gone? A soul in its crisis, making eternal choices, easily influenced by a word, a look or a touch, in the grip of fierce temptations, but catching sight of Divine possibilities, needing help as at no time before or later; this is the soul that slipped away, in all probability, not to be brought back. You let it slip. How will you go up to the Father and the lad be not with you?”

It is possible indeed, I say, to be successful in other ways. That teacher may be a good talker;

she may have a warm heart and an attractive personality; she may emphasize the social features of the work and completely win the scholars to herself, and so have perhaps the banner class for attendance, but if she is not winning, or at least trying to win, her scholars to Jesus Christ, she is one of the poorest and most unsuccessful teachers of them all.

The teacher, therefore, should be trained to expect decisions for Christ. There should, therefore, be organized the Teachers' Training Class, without which no Sunday School can ever do its best work, and a part of its time should be devoted to the study of the best ways of dealing with young people about this all-important matter.

And then it should be understood that requests for frank and quiet interviews concerning the Christian life with the pastor or teacher are always welcome, and a public statement to that effect may wisely be made from time to time. It is a wise thing to have, so far as possible, a set time when it is known the pastor will be glad for conference with interested ones.

Perhaps no feature of the evangelistic Sunday School is productive of finer results than what is known as Decision Day. This is a day when the Sunday School hour is devoted especially to stressing the importance and the necessity of a definite commitment of the life to Jesus Christ. One or more such outstanding days should be planned for

each year. Careful preparation should be made for this day and among other things a meeting should be arranged for all the Christian scholars of the school with a view to an organized campaign of individual effort prior to and in preparation for these important events.

Suggested programs for such a day, as well as some splendid plans for conserving the results of such an effort, may be secured at the headquarters of the International Sunday School Association.

2. The Sunday evening service. This service should be made very largely evangelistic. There is no good reason why this should not be quite often true of the Sunday morning service. But as a rule the Sunday morning congregation is composed more largely of Christians, especially members of the particular church under consideration, while the non-church-going element is more apt to be out in the evening, and with some special advertising can often be brought out in goodly numbers; and the pastor who is really after souls will not fail to take advantage of the opportunity thus offered him to press home the claims of Christ upon the human soul.

I think it is safe to say that you will find that where church life is the most vigorous and the roll of membership increasing that the pastors of such churches are preaching with the evangelistic appeal at the Sunday evening service.

Will you pardon just this once a reference to my own experience? When I began my ministry it was with a church that was known to be somewhat fashionable—in fact, so fashionable that for a goodly number of years they had dispensed altogether with the Sunday night service for the lack of any one to attend it. This service was immediately resumed and the church was always on Sunday night filled to the doors simply by making the service a somewhat popular one, and devoting it almost exclusively to sermons of an evangelistic nature.

The meetings were advertised in as unique and thorough a way as possible. The dignity of the work was never lowered and while popular themes were advertised, no subject was ever chosen not backed up by a Scripture text, and in which there was not the fullest opportunity for preaching Jesus Christ as the only hope of a lost world. Good business enterprise sanctified by the Holy Spirit will teach the church how to advertise without being sensational and how to use, and use properly, the various agencies given us of God to do His work.

The music was specialized. The devil is always afraid of good music in the church. Maybe that's the reason so many of our church quarrels start in the choir loft—somebody has called it the War Department. But it always gives the devil "sinking spells" to hear the people praising God with good music whether they do it with a ten-stringed

instrument or with the hundred delicate muscles of the human throat.

You say, "What kind of music?" Every kind —sacred of course. Do not make the mistake of paying some one to do it *for* the congregation. Above every other kind of music stress congregational singing and have a good precentor to see that it is done.

Strangers were made to feel at home. A special committee always stood at the door both at the beginning and at the close of the service and the stranger when willing or desirous was always brought to the front for personal greeting from the pastor. The audience room was divided into sections with a warm-hearted member in each section. It's a wonder people go to some churches at all. And what many churches need, and all of them to some degree doubtless, is to have their frozen formality and their false respectability and their frigid conventionality smitten that in place of these things may come some of the warm outgoing concern and friendliness that draws its inspiration from the heart of Jesus Christ.

The sermon was prepared, as a rule, with a view to giving the invitation and the holding of an after-meeting, and I honour Him in whose name the work was done when I say that He graciously put the blessing of His seal upon it.

Too often the church is nothing more than a mere club, a sort of religious club for the entertainment

and enjoyment of its members. What does such a church care whether its doors are closed Sunday evening or not? What does such a church care whether the poor wanderer or the tired labouring man seeking a little rest from the week's strenuous toil or the youth looking for recreation are brought in and saved or not?

And so they pass along the street. They find the church with its doors barred, and perhaps, as one church had the words, "The Gateway to Heaven," chiselled over the door, with a sign below reading "Closed for the Summer." They find another with a seating capacity of 1,800 and perhaps thirty or forty present and the preacher announcing for the first hymn "What means this eager anxious throng!" Into the first they cannot go if they will and into the second they will not go if they can. They want to be where people are; they want to feel the warm touch and the sympathetic throb of life and if they do not find it in one place they will find it in another to the hurt of their own souls though they do not seem to know it.

It would seem from all this to be true that of all the functions of the church the Sunday night service to have the largest possible measure of success must be loyal to the real end for which it is supposed to exist,—the winning of men with the Gospel of Christ, and the church that goes to sleep over its Sunday night service will find on waking up, if it ever does, that it has been robbing itself of many

of the stars which God meant should one day adorn its crown of rejoicing.

3. The special revival effort or mission—the Evangelistic Campaign.

The evangelistic pastor will always recognize the psychology of the revival and give to it its rightful and necessary place in the program of his church work. Every preacher should by all means read "The Spiritual Economy of Revivals of Religion," written years ago by Dr. Horace Bushnell. It is one of the very strongest presentations of this truth ever put into print. He calls attention, as another has said, to the fact that, "there are waves in the spiritual world, waves of special power, as there are waves and periods everywhere. Life and all the surroundings of life are subject to the laws of the tides. It is day and night, sleeping and waking, work and rest, smiles and tears, companionship and solitude, business and worship. The law of the tides is not a shame to religion but it is natural and just what we would expect. If the progress of the cause of religion by periods is wrong, what shall be thought of the seasons, the intervals of drought and rain and all the revolving circles of outward change?"

There are four ways so far as the preaching is concerned in which this phase of the ministry can be carried on.

(a) The church can unite in a city-wide or neighbourhood campaign with other churches and

jointly call some evangelist to assist in this part of the work.

(b) Or, it may call the evangelist to a ministry among its own people. The evangelist is not supposed to come, as some one has said, "as a crutch propping up the church recreant but as a sword in the hand of the church militant." A. B. Earle, an evangelist of blessed memory, used to say he came as a whiffle horse—a third horse, you know, that is used alongside of the others to help pull a heavy load.

(c) Or, the pastor may call some brother minister to assist in this respect.

(d) Or, what is in many respects better still, he can do it himself. This last way, as we said a while ago, is the ideal.

As a rule there are too many random preachers in revival campaigns; too much aimless effort like that of the crazy man who was found out in the woods shooting off a gun. When some one approached him and asked him why he was doing so much shooting, he said, "For three reasons. It keeps me company, it scares off the devil; and then I may hit a stray coon." This is avoided of course when the pastor does his own preaching. There are other things in the pastor's favour, but whether it be done one way or another he will always make room for it in the planning of his work and pray earnestly that God will give him great wisdom in doing it.

He will endeavour to thoroughly prepare his people by appropriate sermons, by special prayer services in the church and in the homes; by literature, by training of personal workers and by publicity of every legitimate sort.

And then when the revival period has come, the pastor who is wise will guarantee very largely its success by using such methods as are best adapted to the situation, bearing in mind always the genius and temperament of the people among whom and for whom he is working. Some people are always crying, "Back to old methods." But whether the methods are old or new they must have regard for intellect and culture and social and economic conditions as well. I can imagine that some methods will work better in the slums than perhaps they would in an Episcopal church.

But after all, methods are secondary; results are primary. An evangelist once asked men and women to show their acceptance of Christ by rising and coming forward. After the meeting a young theological student said to him, "I was glad to see people converted tonight, but I don't just like the way you asked them to rise and come forward." "Neither do I," replied the evangelist, "How do you do it?" The young man hesitated and then answered, "Well, I don't know that I do it at all." "Then," replied the evangelist, "I like the way I do it better than the way you do it."

Young men, resolve to do it—that is, to be an

evangelistic pastor, a proselyter of men; skilled if you please in sermon-making, in the nicety of metaphysical distinction and theological definition, but skilled above all else in the holy art of winning souls. I could wish for you no greater honour than this.

And when we preachers learn something more of what it means to have a passion something like that of Brainerd, who said, "I care not where or how I live or what hardships I went through, so I could but gain souls to Christ"; of the sainted Brown of Haddington, of Whitefield and Baxter, aye, of Paul who said, "I could wish that myself were accursed from Christ for my brethren's sake," we shall see this country of ours begin to be swept with a mighty tidal wave of revival grace, and the church of Jesus Christ shall cease to be what Bishop Berry has called an "army of occupation," and shall become as he has said, "an army of conquest"; and instead of doing but two or three per cent more than holding our own within our ecclesiastical trenches, we shall be found out in the open field, a mighty marching, conquering host for Christ.

Thus marching on, never resting, never tiring, spending and being spent, we shall carry the banners of our God on and on, until the eyes of those who remain unto that day and shall not prevent those of us who may be asleep, if God shall so determine, shall see in the clouds the signs of their returning Lord, and their ears shall catch the sound and their

voices shall join in the song of the apocalyptic vision, when the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and He whose right it is to rule shall reign for ever and ever.

V

THE UNION EVANGELISTIC CAMPAIGN

THE UNION EVANGELISTIC CAMPAIGN

I. Its Justification as seen in,

1. God's seal upon such work in the past.
 - (a) The great evangelistic movements of Whitefield, Wesley, Knapp, Swann, Net-tleton, Baker, Finney, Moody, et al.
2. The ever-continuing need and adaptation of evan-gelistic means to the end desired.
3. The comparative results of this kind of work.
 - (a) Carefully compiled statistics.
 - (b) Testimonies of pastors and reliable citi-zens.
4. The spirit of fellowship promoted and manifested among the denominations,—Christian Unity.
5. The moral and spiritual impress upon the entire community.

II. Reasons for its study.

1. It is a component part of church history.
2. The majority of ministers must and do deal with it.

III. Different Types of it.

1. Simultaneous.
 - (a) City-wide.
 - (b) County-wide.
2. Centralized City Campaign.

IV. The Place of Meeting.

1. Comparative advantages of
 - (a) Church building.
 - (b) Public Auditorium.
 - (c) Tabernacle and Tent.

V. The Length of the Campaign.

1. The advantage of a lengthy series of meetings.

VI. The Organization of the Campaign.

1. The Place of it.
Must not be emphasized at cost of dependence upon the Holy Spirit.
2. The Necessity of it. Seen in
 - (a) The multifarious aspects of the work.
 - (b) The need of enlisting the largest number possible in the work.
3. The Method of it.
 - (a) The Executive Committee.
 - (b) The various Departmental Committees.
 - (c) Their duties defined.

V

THE UNION EVANGELISTIC CAMPAIGN

EVERYBODY believes in Evangelism, but I am to speak to you today of a form of evangelistic work which has always been under the fire of the severest criticism. I refer to Vocational or so-called Professional Evangelism, especially as it operates in union revival services where all or the majority of the churches of a given community unite in a general evangelistic campaign, such churches becoming subservient for the time being to the best interests of the general movement and subordinating each one its own meetings to those in which it has become associated.

The criticism mentioned has not been altogether unmerited. But it would be interesting to make a study of the adverse conditions under which such evangelism has been compelled to operate, and which in themselves are largely responsible for the incompetencies and sometimes indiscretions which have so often brought evangelism into ill-repute, and this is true only because of the failure of the church to throw about this particular form of religious activity its arms of ecclesiastical restraint and supervision. Such evangelism, however, deserves much credit even as the case stands, for not a little of it has been remarkably sane and thorough and efficient

and has brought to the church, as any candid investigator will cheerfully admit, a goodly portion of her numerical increase across the years that have gone.

The justification of the united effort is seen in five things.

(1) *In that God has set His seal upon such work in a marvellous way throughout all the history of the church.* Who could ever recall or read of the great evangelistic movements under George Whitefield with their astounding increase in church membership and to which some of our religious denominations owe their continued existence; or the work of Finney, preaching for instance in Rochester in the thirties when the Chief Justice of the Court of Appeals walked down the aisle for Christ, and on which day there was started that remarkable revival that converted every lawyer in the community and started a wave of religious influence over that state and others that swept 150,000 souls into the Kingdom of Christ; or of Nettleton and Knapp and Moody and hosts of others and not say, as Wesley said when he heard of the revival at Northampton, "Surely this is the Lord's doing and it is marvellous in our eyes."?

(2) *In the ever-continuing need of concentrated and united effort along this line, and the adaptation of evangelistic means to the end desired.*

That religious life should need revival is not strange. Permanent growth and advance of every

kind is after all, as we have seen, a thing of season, and that there is in the religious revival something of a divinely appointed periodical nature is something that no thoughtful individual can for a moment doubt. Some things moreover are accomplished by the special united effort that could perhaps never be accomplished in any other way.

Each age has presented its own particular cause for the spiritual decline which characterized it and as a consequence of which the winning of man to Christ by the work of the regular pastorate was hard. Nor is the age in which we live the most conducive to such results.

We are in the midst of a seething social unrest and of industrial exigencies such as ten decades ago were never dreamed of. The tide of immigration still flows in upon us and not without its menace. The daring corruption of politics amazes one. Vice is exploited by machinery well organized and powerful and the world, the flesh and the devil seem to be intrenched in the very house of God itself.

The task of the minister, however, is under no circumstances an easy one. He works tremendously hard and the results, the numerical results at least, are meagre and oftentimes discouraging, and at times both the ministers and the most active members of the church feel that the situation is such that nothing short of the unusual and extraordinary can meet it. And nothing at times seems quite so well adapted to quicken the laggard spirit of the

believer, to arouse the self-satisfied and the wicked unbeliever to a converting sense of his need of Christ, to impress the whole community with the importance of the things of God and to rout the forces of evil in general as the uniting of the Christian forces in a well organized and carefully executed campaign of evangelistic work.

But this has been proven repeatedly by experience throughout the long past and therefore needs no further elucidation at this time.

(3) *In the comparative results of this kind of work.*

In connection with one of the prominent religious movements of our country it was my privilege to have access to a careful census made by the pastors of over fifty of the largest cities of the land and the fact was revealed that the largest gains to church membership in every instance were made through the efforts of evangelism such as we are now discussing.

Let me take for instance the city of Boston, where in 1909 Dr. Chapman had conducted a union simultaneous campaign of evangelistic work. A chart was prepared showing the accessions to church membership for ten years including the year after the campaign mentioned was conducted. This was indicated each year by a black line crossing the chart horizontally. The chart was about two feet wide. The first year the line went halfway across; the next year it went a trifle farther; the third year it went back to about nine inches, the fourth year

still farther back, and then out to about nine; the next year it was at twelve, and so on, but the ninth year, the year of the Chapman campaign it went clear across the chart and off on the other side; and an interesting thing about it is that the very next year, the line, although of course it fell back a bit, went farther across the chart than during any of the eight years prior to Dr. Chapman's work. We have already made reference to this on page 50 where we discussed the results of the union simultaneous campaign of evangelistic work under the direction of Dr. J. Wilbur Chapman in Boston, to the account of which the reader is referred. A most interesting thing about the work, as already shown by the chart used on page 50, was that Dr. Chapman's efforts left conditions better for church work the year following than they had been for the eight and no doubt many more of the previous years. I found this to be so universally the case that I grew bold enough to challenge the ministers at this point before even the charts were produced.

(4) *In that nothing else so manifests and promotes the spirit of fellowship among the denominations and at the same time reveals to the world the unity of the body of Jesus Christ.*

The world refuses to be conquered by a divided Church. And how could there be anything more conducive to spiritual unity, anything more calculated to remove jealousy and suspicion and that pugnacity that tries to strengthen its own position by

decrying that of another, anything more likely to magnify the one great purpose of the church and to show us how far after all from vital are some of the differences which separate us, than working together in earnest effort to bring the lost to Jesus Christ? Ministers as a rule tabulate this as one of the blessed results of united revival effort.

(5) *In the impression made upon the entire community.*

When a single church revival is going on the town hardly knows it, but when all the churches unite and the entire Christian force is enlisted, the very size of the undertaking and the increased press publicity made possible only in this way, simply compels the city to sit up and take notice. Matters of public import can the more effectively be encouraged or rebuked as the situation may warrant. Towns and cities literally by the hundreds voted "dry" as a result of public sentiment aroused in this way. The fountains of public life have been purified and whole communities have been made over in social and civil betterment.

Recently a resolution signed by practically every officer in the city was read from the platform of a meeting such as we are now discussing. After speaking of the thousands of citizens who were forsaking evil of their ways, it said among other things, "Proud we have ever been of the community in whose behalf we have been called to serve; and desirous all of discharging the duties of our respective

offices as ably and straightforwardly as any of our citizens could desire, we therefore conceive it to be but just and right at this time to acknowledge without reserve our sense of obligation to such a work as this, which has not only enabled us to see and realize most keenly, both as citizens and office-holders, the duties which we owe to ourselves and to the public, but at the same time has imbued that same public with ardent zeal to perform their appointed tasks as militant and God-fearing men and women."

Nothing but a union evangelistic campaign could produce a testimony like that.

These five things in themselves should be reason enough for a careful study of this form of Christian work, but there are two things especially that weigh very heavily just at this point; two very special reasons for its study.

The first is that this kind of work is a component part of church history. And the minister who is to be in any sense at all a student of the life of the institution he professes himself called to serve, must give attention to this particular and important aspect of it.

But in the next place the majority of ministers must and do deal with it in their own ministry. There will come a time in the spiritual life of the community in which you serve when the consensus of opinion will be that nothing else will quite so meet the needs of the community and serve the best

interests of the church as a union campaign of evangelistic work.

Nor is it altogether beyond the stretch of possibility that you yourself may under God be called upon to lead in such an undertaking. It is all-important therefore from either standpoint that you should be as thoroughly acquainted as possible with the different forms of this kind of work and the best means of bringing it to a successful issue.

TYPES OF UNION EVANGELISTIC WORK

There are two different types of union evangelistic work. First, there is the Simultaneous Campaign. This may be either city-wide or county-wide.

This in the case of a city consists in districting the city and securing an evangelist, with such special workers as may be needed, for each district. For several reasons a too great multiplicity of districts is not wise. If the districts, however, are large enough to furnish a population of sufficient size, if the series of meetings is sufficiently protracted and the strongest possible men secured to lead in the work, this plan is a most admirable one. In a County Campaign the various cities and towns are used as centres. Literature on these methods may be secured.

The second type of this kind of work is the Centralized City Campaign in which one central meeting is held for the entire city in either some

large church building or public auditorium or tent or specially constructed tabernacle.

THE PLACE OF MEETING

I have personally always felt that it would be a splendid thing if all such work could be conducted within the church buildings themselves. Not for the reason that this would eliminate an item of expense, because there is absolutely no financial problem connected with a successful campaign of this kind. The money comes easily. But a meeting in the church centres the interest where it ought to be and leaves a hallowed memory about the church, all of which is not without its sentimental value for other days.

But two objections always militate against the church building for such work.

It is never large enough for a meeting of any considerable size.

Say what you will, certain elements of a city's population will not go so readily into a church as into some other kind of a building.

A public auditorium built for other purposes is the poorest of all places for evangelistic work.

Such buildings usually have a gallery which becomes a "catch all" for just the people you want to reach and it is exceedingly difficult to get them to "come down" in any sense of the word.

Such a building is usually seated with opera chairs

which are very noisy, especially at the time of the after-meeting when the principal part of the audience rises to go out, and at which time quiet is especially needed.

Such buildings are very noisy by reason of having a floor, and likewise for the same reason are hard to be kept in cleanly condition.

Such buildings having been used for entertainments, public lectures, etc., the people attending in a revival service are apt to use their accustomed freedom in passing out at any time they choose. This is especially noticeable in the closing part of the evening when the utmost quiet and attention ought to reign.

Such a building usually has memories clustering about it which are not always conducive to spiritual results.

A tent is good but is always hard to speak in. It is subject also to collapse from storm and lacks the privacy which at times it is desirable to have in connection with such work.

Perhaps all things considered the temporary wooden tabernacle is best suited for a great meeting of this character.

They are inexpensive. Such a building seating 3,000 people can be built, by renting the lumber or buying at wholesale and reselling, for a sum ranging from \$800.00 to \$1,500.00 depending altogether upon local conditions.

They are commodius; the acoustic properties are always good; they can be seated to every needed

advantage; they are quiet by reason of shaving floors and are exceptionally cleanly for the same reason, and can be built in a way best adapted for the needs at hand.

The very building of such a structure, the sight of it, the novelty of it, the size of it all furnishes an advertising item of tremendous value.

In regard to the length of such a series of meetings, this of course must be governed very largely by the interest taken in them. As long as the interest is well sustained the meetings should continue.

It is never wise to plan for a campaign of less than three weeks. It takes at least this long for the church herself to be reasonably revived and for a fair effort to bring the unsaved to a decision in reasonably satisfactory numbers.

Nor is it any sign that it is best to stop even if by such a time there are no apparent results of this latter kind. Then too, one must remember the accumulative aspect of such work. Every one hundred decisions makes it just that much easier for the next one hundred to decide. Eight weeks will often accomplish four times as much as would have been accomplished in four weeks.

ORGANIZATION OF THE CAMPAIGN

In studying a campaign of evangelism of the kind under consideration three phases of the work must be given attention: Organization, Preparation and Operation; the first of which ought to be studied

from the standpoint of its place, necessity and method.

THE PLACE OF ORGANIZATION

Organization must not of course be emphasized at the cost of dependence upon the Holy Spirit. To work without Him and to work through Him—or rather to have Him work through us—is all the difference between trying to run a big machine by hand and attaching it to the dynamics of a powerful electric motor. The results of a revival effort that is wholly man-made cannot prove otherwise than pitifully disappointing.

Nevertheless to magnify the Holy Spirit's part gives no warrant for minimizing man's part. I grow a bit weary of hearing people say that all a preacher needs is to depend upon the Holy Spirit, to be filled with the Holy Spirit, and his church will be filled with people. This is not true. There are thousands of devoted and godly ministers all over the land who are just as Spirit-filled as Whitefield or Moody or Campbell Morgan ever were, and these results do not attend their ministry.

The human equation dare not be eliminated and even in the economy of grace results are not to be expected without the employment of means. There are those to whom such language as "How to Promote a Revival" is offensive, as if man were by his own devices presuming to dictate and guide the operations of the Spirit of God. But that is a

thoughtless and reckless judgment. If we work as though the revival were entirely our own and pray as if it were entirely God's there will be no doubt as to what God will do.

THE NECESSITY OF ORGANIZATION

This is to be seen first, in the multifarious aspects of the work. There are few undertakings of any kind either in the religious or secular world in which there are so many phases of the work demanding attention and so many details connected with the proper conduct of the same. And to attempt to care for an undertaking of this kind without the most systematic and thorough organization is like a general saying to his soldiers, "Come on, boys," and going out to war in any old way. It is like a contractor trying to throw up a modern skyscraper without any plans in his head or a blue-print in his hand. It is like a pugilist trying to strike a blow with his fingers spread instead of organizing them into a fist and doing the thing in the proper way. It is like a hunter who pulls the trigger before he knows in what township the bullet is likely to strike. There are preachers who preach like that; like the young tourist—

"Who saw a deer; blazed at it hot;
The hasty charge went wide.
But though he failed to guide the shot;
By Jove, he shot the guide!"

The necessity of organization is seen next in the need of enlisting the largest number possible in the work.

Mr. Moody used to say that he never did anything himself that he could get any body else to do. Such a policy is good for the people and it's good for the work.

Some ladies went one day to their preacher and asked him for something to do, and he replied that he really didn't know of anything to be done. Now, a real preacher would never be guilty of a thing like that.

One secret of success in an evangelistic campaign is getting as many Christian people at work as possible, and with all the possible and necessary divisions of such an undertaking and the various details connected with them calling for attention, the evangelistic campaign that does not make use of all the force at its command cannot hope for any large measure of success.

THE METHOD OF ORGANIZATION

The best method, as I take it, is something as follows:

Let each church in the movement be represented by its pastor and one or two laymen on a General Committee, which committee after it has appointed the Executive Committee will be dissolved.

The Executive Committee should consist of a

number of pastors and laymen large enough to be representative but not unwieldy. This committee, which of course at all times will be in chief control, will select the best possible representatives for the following special committees:

The Finance Committee which will give attention to securing the monies for the current expense of the meeting and whose treasurer will pay only such bills as are properly endorsed by the chairman of the Executive Committee. The best method for this committee to pursue is to have the expense underwritten by guarantors in amounts ranging from one dollar up and then liquidated by offerings in the meetings.

The Publicity Committee which shall see that ample reports appear in the daily newspapers, that proper announcements of all meetings are made through the same and other mediums and that the general meeting as well as all special meetings are brought to public attention in the most advantageous ways possible.

Among other splendid means of such advertising are: (a) a large streamer across the street; (b) a painted sign before or on each church in the movement; (c) "A" boards on the street corners; (d) placards in store and residence windows; (e) printed folders carried into the homes; (f) chalk-writing on sidewalks; (g) stereopticon work on side-walks and against buildings; (h) door knob hangers; (i) signs in and on street cars; (j) tickets and dodgers

in grocery, meat and laundry packages; (k) delivery wagons and automobiles; (l) street wagon with megaphone, phonograph or stereopticon and appropriate printed signs.

The Devotional Committee which shall arrange for places and leaders for all cottage prayer meetings and other devotional services and also take in charge the organizing of the Prayer Circle work.

The Music Committee, consisting usually of two from each church, which shall give attention to organizing a large union choir of as many voices as it is possible to secure.

The Usher Committee whose particular work it will be to select all those who are to serve in the capacity of ushers or personal workers. This committee should be composed of pastors.

The Building Committee which shall have a proper place for the meeting selected and made ready. This committee is needed only in case of the Simultaneous Campaign or when an especially constructed building is used for the meetings.

The Canvassing Committee which shall district the city and secure workers to go as friendly visitors into every home with a neatly printed invitation to the meetings as an introduction, and secure on canvassing slips all necessary information concerning the number in the family not Christians, their church preference and other such information as will be helpful to pastors in their visitation and effort to enlist their interest in the meetings.

The Offering Committee to give whatever attention may be necessary to the remuneration of the evangelist.

There may be other committees from time to time throughout the campaign to care for some of its special features, but these are those necessary for the major aspects of the work. These committees, except perhaps the last one, should be appointed and become operative, some of them many months, before the campaign opens.

In closing it will not be out of place to reiterate and to emphasize what was said a while ago, viz., that the importance of organization cannot be overestimated. As noted a moment ago there is a tendency on the part of some to decry organization. They tell us to depend upon the power of the Holy Spirit. As if the Holy Spirit appreciates incoherence and confusion more than He does unity and co-operation!

Organization is so important that wherever possible it is advisable to have an advance man on the field to give his personal attention to it. It can however, when personal supervision is impossible, be attended to by correspondence. But when this is done there are two pieces of counsel that are like "apples of gold in pictures of silver."

The first is that the party in charge of such correspondence should begin early and keep everlastingly at it.

The second is that the pastors before calling an

evangelist should satisfy themselves as to his experience and ability and then devote themselves with unquestioning loyalty to his suggestions and plans for the organization as well as every other part of the work.

But to attempt an evangelistic campaign without organization is like bombarding the Dardanelles with buckshot instead of 16-inch Krupp or a 42-centimetre howitzer.

Whether you serve in the pastorate or in the special evangelistic field it is a work mighty and honourable, but it is also a work so delicate and so big with eternal issues that angels, I think, while they would covet the privilege and the glory of doing it, would tread the way with trembling steps. And just as a general would not rush out on the field of battle without a well-organized force at his side, so in this holy undertaking beware, lest by rushing in single-handed and alone, or in the "any old way" sort of spirit, you lose much of the victory which God always gives to the workman who studies to show himself approved unto God, not alone in rightly dividing the word of truth but in calling into service the otherwise unused capacities and powers of his people and rightly dividing the labour of the organization among them.

VI

PREPARATION AND OPERATION

PREPARATION AND OPERATION

I. Organization.

1. The Place of it.
Must not be emphasized at cost of dependence upon the Holy Spirit.
2. The Necessity of it. Seen in,
 - (a) The multifarious aspects of the work.
 - (b) The need of enlisting the largest number possible in the work.
3. The method of it.
 - (a) The Executive Committee.
 - (b) The various Departmental Committees.
 - (c) Their duties defined.

II. Preparation.—Must invest to get returns.

1. Prayer.
 - (a) The value of Prayer
 - (b) How modern prayer theories have affected us.
 - (c) Prayer and the great spiritual awakenings of the past.
 - (d) The Prayer Circle.
 - (e) The Cottage Prayer meetings.
2. Preparatory Preaching.
 - (a) Its particular character.
3. Personal Work.
 - (a) Workers' Training Class.
 - (b) Systematic effort at soul winning with reports, counsel and prayer.
4. Publicity.
 - (a) Its Legitimacy.
 - (b) Its Importance.
 - (c) Its various Phases.

VI

PREPARATION AND OPERATION

THE man who does not invest must not expect any return. If we would have God stir the community with mighty revival power it is both worth our while and altogether necessary to stop and ask ourselves what we are willing to do to bring it about. There is no use expecting great things from God without attempting great things for God.

The reason Germany, when the recent great war first started, made the world stand aghast at her mighty military achievements is because the declaration of war found her in a state of practically perfect preparedness. And you might as well expect to make a street car go uphill by blowing your breath against the near window pane as to expect to capture a community for Christ without training your soldiers and studying the method of attack and making every possible preparation for the achievement of a speedy and splendid victory.

And so the value of the preparatory work of an evangelistic campaign cannot be overestimated. The pity of it is that it is usually underestimated. In the very thought of such a work we need to hear a

voice ringing down from the skies, " Prepare ye the way of the Lord."

In the proper preparation for a campaign of this kind four elements always enter, Prayer, Preaching, Personal Work and Publicity.

¶. PRAYER

The first essential element for such a campaign is Prayer.

The greatest power in the world is prayer power. What has it not done! It has shut the mouth of lions and opened the gates of prison. But some one has said, "It is the forgotten secret of the church today." The reason a church sometimes has an unsuccessful pastor is because the pastor has a prayerless church.

What might not God do for His people if they really believed in prayer and practised it? I say, "really believed" in it. There was a time when some people believed in it mightily and wrought wonders by its power. Times like those of John Knox whose prayers Mary, Queen of Scots, used to say she feared more than all the armies of Europe. Times like those of Luther who spent a night in a hotel and the spy hired to watch him told his employer the next morning that Luther had prayed all night and that he might as well abandon the hope of conquering a man who prayed like that. Times like those of Baxter who stained his study walls with his praying breath; like those of Whitefield

who said, "O, Lord, give me souls or take my soul"; like those of President Backus who died on his knees praying for the conversion of his fellow-men.

And these days too are not altogether without their giants—giants of prayer who know how to tarry at the footstool of grace until the assurance comes that the thing shall be done.

But the prayer-life in general is far from vigorous today, and it would not seem to take an exceedingly critical analysis to ascertain that our modern prayer theories have not been altogether without effect upon faith in this regard. It is so much easier to doubt in the presence of mystery than to believe. For the most of us it is perhaps for this reason that we have an emasculated rather than an impervious faith in this respect.

It is easier, especially for the unthinking individual, to believe in prayer as a spiritual gymnastic affecting no one but the performer himself than to believe in it as anything that could possibly influence the will of God. And with our pulpits all too well supplied with the disciples of doubt, hiding behind that euphonious but sometimes treacherous thing called, "Modern Scholarship," enlisted as they perhaps have never been before in an ubiquitous and insinuating campaign in the name of "scientific impossibility," it is not strange that the prayer-life of the church has not been at times untouched by it.

But the careful thinker and the devout believer is not disturbed. He knows the voice of science, and he knows the Word of God. Perhaps some exponents of the impossibility of any direct communication with God could learn something from the experience of George John Romanes, that great scientist of tremendous intellect, who hadn't prayed for twenty-five years because his mind wouldn't let him, but who fought his way at last to the reasonableness of prayer by a process of pure reason.

At any rate I like a faith like that of the great scholar and statesman of Holland, Abraham Kuyper. Listen to him. He says:

"If then, after all legitimate examination and explanation, there still remain in the text seeming inexplicables, *cruces interpretum*, before which, not I—for that implies nothing, but all confessing theologians stand, even then I do not hesitate a moment to say in the hearing of the whole scientific world, that facing the choice between leaving this question unanswered, and with the simple-minded people of God confessing my ignorance, or with the learned ethical brethren from scientific logicalness rejecting the infallibility of Scripture, I firmly choose the first and with my whole soul shrink back from the last."

It was a faith like that that underlay the powerful and prevailing prayer that has made possible the history of the world's great revivals.

Reference has already been made to the revival

in Shotts, Scotland, in 1630. People had come from every quarter and several days had been spent in prayer and the evening before young Livingston preached that memorable sermon, instead of retiring for rest they broke up into praying bands and spent the whole night in agonizing supplication. Livingston too had prayed all the night through and although he so quailed at the thought of himself, a youth, addressing so many aged and experienced saints that he would fain have run away, he engaged in his holy task and the world knows the result, how, while he preached, more than five hundred cried out, "What must I do to be saved?" and found peace in believing on Jesus Christ.

It was a masterpiece that Edwards preached at Enfield, yet it was not the character of the sermon but the fact that it was prefaced by a night of agonizing travail on the part of God's people that has made the occasion the memorable one that it is. They had become alarmed lest while God was blessing other places He should in anger pass them by, and so they met and prayed all the night through agonizing in their deep concern for the unsaved of their community.

The secret of the wonderful revivals that occurred so frequently in Mt. Holyoke Seminary was never understood until it became known that Mary Lyon, who founded the institution on faith, had preceded every one of them by a prolonged season of agonizing, persevering intercessory prayer.

The great revival of 1857 originated in prayer and the principal feature of its whole glorious progress was prayer. They met, not to hear the burning appeal of a sermon, but to pray and to unitedly intercede with God that He would visit the people with His saving grace.

This is the history of revival. It originates and progresses in prayer. The Church is the bride of Christ and the mother of God's children and it would seem that no soul is ever converted except as some one has gone through deep travail for it. And where in any community God's people in large numbers simultaneously plead with God in deep concern for the lost there you will hear that hundreds have turned to Christ.

You might as well expect rain without clouds as to expect a revival without prayer. And if prayer is such a power and at the same time a privilege vouchsafed to us for the bringing of the world to Christ what an awful responsibility is ours and how awful our guilt if we neglect it.

On of the best means of stimulating and promoting prayer in connection with an evangelistic campaign is the Cottage Prayer-Meeting; a meeting held in some home to which the neighbours are invited and where from thirty minutes to an hour of time is spent in earnest prayer for the neighbourhood and for the meetings.

There is no fast rule as to the number of such meetings. At least one for every 500 to 1,000 of

the population according to its character is perhaps a safe guide in view of the limited number who are able or disposed to attend.

The best time for the holding of these meetings is in the forenoon about 9:30 or 10:00 o'clock.

The length of the meeting, 30, 40 or 60 minutes, must be governed by the number of other meetings held throughout the day, but they should always begin and end promptly.

They should be meetings for prayer, and no one, not even the leader, should be allowed to make any extended talk whatever.

This work should be under the immediate charge of the Devotional Committee.

Another capital plan is the Prayer Circle

Prayer Circle cards should be distributed at least three months before the campaign opens and each church should make the most earnest effort through its various organizations or departments to enlist as many of its members in the Prayer Circle as possible. Each member of such a circle will choose and make record on their Prayer Circle card of those friends and individuals for whom they are especially anxious and whom they shall make the chief object of prayer and endeavour that they may be brought to Christ before or during the meetings. Supplies of such Prayer Circle cards may be secured. It is a splendid thing for this Prayer Circle to meet

for twenty minutes after the regular week night prayer service. This way of praying definitely and expecting definite results God always honours.

 PREACHING

The second element in preparing for a campaign of this kind is Preparatory preaching.

Perhaps with the pulpit more than any other one place the responsibility lies for getting properly ready for an approaching series of evangelistic meetings. A minister's people always know just how much sympathy he has for a work of this kind. He does not need to criticise, but simply to leave it severely alone. But it is a sad thing to see a minister at such a time, when the whole community is preparing itself for its own spiritual quickening and for the winning of multitudes to Christ, utterly indifferent to the tremendous issues of what is about to be undertaken.

The character of this preparatory preaching may be readily surmised.

First, there are prejudices to be removed. No form of Christian work has received such unjust and uncalled-for strictures as this. Consequently there are those in the church who are grossly prejudiced against the very word, "evangelist," and many who are ignorant of the fact that there is any acceptable form of this particular kind of Christian work; and as a rule the pastor has a rather large

job on his hands in making such Christian people not only tolerant but enthusiastic about it.

Second, there is the heart searching so necessary in preparation for a time like that. The heart must be right. People ask why it is that the world does not come and join the Church. Perhaps it is because the Church has gone and joined the world just a little bit too much. Let the Church become right; let her become pure and clean and stay so and the world I verily believe will come and batter down her doors to get on the inside.

Third, there is the concern for the unsaved. Without this there will be no agonizing prayer and no heart-earnest effort to help the unsaved on their way to God. And in all this period of preparation the wise and interested pastor will know how to preach. He will know what texts to choose and what truths to emphasize.

To a certain extent this kind of preaching ought to prevail throughout the entire year, but at least three months should be devoted to it just prior to an evangelistic campaign.

3 PERSONAL WORK

The third element in preparing for a campaign of this kind is Personal work.

We read, "The Spirit and the Bride say come," but we also read in the same place, "And let him that heareth say come." "One of the two who

heard John speak was Andrew. He first findeth his own brother Simon and he brought him to Jesus." The day following Jesus said unto Philip, "Follow me." Philip found Nathaniel and said unto him, "We have found Jesus of Nazareth." And Nathaniel said, "Can any good thing come out of Nazareth?" Philip said, "Come and see."

I know of one man at the head of a great commercial enterprise who over the table at luncheon in the hotel led another man of equal standing in the commercial world to Christ, and this latter man when I last conversed with him had been used of God to bring 117 others to a saving knowledge of Jesus Christ.

Any one who knows the history of all great revival movements, mediaeval and especially modern, knows that the most effective way of winning people for Christ is by personal work.

The pastor of one of the largest churches in this land, where 2,000 new members were received in eight years and thousands more converted in the church joined other churches, said the fact that his church was in a continuous state of revival was due to two things very largely: First, the spirit of prayer that was constantly fostered throughout the church; Second, a trained body of personal workers who were constantly at the work of leading others to Christ in the church and out of it.

Notice, he said, "Trained workers." The ignorance of God's people about God's Word is la-

mentable. We need trained workers and not adventurers who confuse and irritate and repel.

To this end a Personal Workers' Training Class should be organized either in every church or one for a number of churches combined. The pastor or some other competent person should be the leader of such a class and a regular course of study should be taken up concerning the conditions of successful personal work.

Both the theoretical and the practical side of this work should have the most careful attention given to them.

By the theoretical side is meant the method, i.e. how to select those with whom the personal worker shall deal, how to approach them and the proper Scriptures to use. By the practical side is meant the study of the individual case. Systematic effort at soul-winning should be insisted upon and part of the time of each class should be devoted to reports of such effort, to counsel and to prayer. No one needs to be told how much a preparation of this kind, if it is to any degree extensive and thorough, will mean toward the successful issue of an evangelistic campaign.

4. PUBLICITY

The fourth element in preparing for a campaign of this kind is Publicity.

In regard to the question of the legitimacy of advertising I do not believe there is any call for

discussion. You say, "Preach the Gospel and the people will come." That is not true. Thousands of devoted, holy men of God are doing that and the bigger part of the pews are empty. There is no place where people ought so much to crowd as in the church and the preacher who scorns any proper method of getting them there is most assuredly not making full proof of his ministry.

The importance of legitimate advertising is far from being appreciated as it ought. Most ministers do not know what advertising is really for. Is it to let people know there is a meeting going on? Not at all. Why does the National Biscuit Company spend \$600,000 a year for advertising? To let people know it is in the biscuit business? Not at all. It is to convince people that what they really need is a biscuit and as a consequence of their policy about 100,000,000 people have come to the conclusion that they need a biscuit and the National Biscuit Company has grown rich. Do you see?

The devil knows how to advertise. He comes along with something the natural man already wants but he paints the town red to let them know he is coming. The evangelist comes along with something the natural man doesn't want, and yet thousands of ministers think that if you put it in the newspaper and announce it from the pulpit it is sufficiently well aired.

So important has this phase of the Christian min-

istry been deemed that an organization has been formed, with Christian Riesner, that prince of church advertisers, at its head, the sole purpose of which is to study and promote the best methods of getting the ears of the multitudes for the message of the Gospel. Christian Reisner and Charles Stelzle have written each a book full of valuable information along this line and it would pay every minister and evangelist to read the same most carefully.

As to the various phases of publicity we must here content ourselves with the mere mention of some of the more important and telling methods.

The newspaper is perhaps the first and foremost agency to be employed. Among others mention should be made of large posters in two colours put up in conspicuous places; attractive banners stretched high up across the principal streets; streamers on street cars, jitney buses, delivery wagons and other vehicles; A-shaped boards on the principal street corners; chalk-writing on the sidewalk; window cards in the stores and homes of the city; hangers for the door knobs; tickets and announcements delivered with the groceries and laundry packages.

These are only a few of the countless methods of getting the work before the mind of the public and as one of the foremost agencies in preparing for the same its value cannot be overstated.

OPERATION OF AN EVANGELISTIC CAMPAIGN

We now come to the Campaign itself to study for a few moments its progress and method of operation.

The problem which is always uppermost in every evangelist's mind is the one of reaching the various classes of people in any community where he may be labouring.

First. The church people themselves must be reached. Some of them alas, are unreachable. But among the special features for interesting church people in general the following may be mentioned.

The Cottage Prayer-meetings. During the campaign these are usually held four mornings of each week usually for forty minutes and at nine thirty o'clock in the morning.

. The Forward Step Card. (See opposite page.)

Meetings for ministers. These are usually held on Monday forenoons and the ministers of the surrounding neighbourhood are invited. A meeting, at least one, for ministers' wives is also a splendid thing.

Meetings for church officers. The best time to hold such meetings is on Sunday evening for thirty minutes before the public service begins. (The interested officers should see that those officers of their own church who are not so interested are invited

A Forward Step in the Christian Life

Believing it to be God's will that I be useful as a Christian and grow in my spiritual life, with a full purpose to dedicate my life to His service, I will, with His help, take one or more of the following steps as indicated.

1. I will devote not less than 10 mintues each day to Bible Study and prayer —
2. I will establish and maintain a Family Altar.....—
3. I will endeavor to attend regularly the Mid-week Prayer service...—
4. I will visit the sick.....—
5. I will give to my church a stated sum for the Lord's work.....—
6. I will endeavor to lead at least one soul to Christ each year.....—
7. I will endeavor to regularly attend Sunday School.....—
8. I will take a Teacher's Training course (Class or Reading).....—
9. I will assist my children in preparing their Sunday School lesson.....—
10. I will confess Christ in public meeting when opportunity to do so is given —

NAME

Street

City

Church.....

Date.....192...

and brought to this meeting.) This oftentimes develops into a meeting of great power.

The Sunrise Prayer meeting. This is held usually on Sunday morning and proves a great blessing to many.

Church Day. This is a day somewhere mid-week when each minister meets his own people and is sometimes followed by a union prayer meeting. The afternoon of this day is usually given up to a special campaign of personal work.

Church Night. This is a night when the various churches gather in different parts of the building and consider each one how to interest their own uninterested members and how to reach the unsaved who, if reached, would naturally affiliate with their particular church.

Second. The business people must be reached.

A special Merchants' Day, when perhaps the stores are asked to close for a couple of hours in the afternoon for a public service, is a feature of much worth.

Noon-day meetings in some opera house or central building of some kind have proven effective.

A Business Men's lunch as well as a Business Women's lunch has great value.

A combination Social-Bible and Personal Work class for the business women is worth considering.

A Noon Christian business and professional men's

meeting for confidential conference on personal work for the unsaved men of these classes is most effective.

Third. The labouring classes must be reached.

For this purpose meetings in the factories should be held every day at the noon hour. So important is this part of the work that it is often advisable to have in the evangelistic party a man especially adapted for it.

The employees and the employers as well of each factory should be encouraged to attend the meeting in a delegation on any night most convenient for them.

A special factory night for all factories should be held during the meetings when seats will be reserved for employees of this kind. On one night in Lawrence, Mass., more than 5,000 factory employees attended the meeting in this way.

Fourth. The young people must be reached.

Among other ways the following will prove helpful.

A Sunday afternoon meeting with an age limit, admission into which should be made by ticket.

A meeting usually held some week-day afternoon immediately at the close of school for those in their teens.

A night when seats are reserved in the public service for high-school students when the building is decorated with their colours.

Luncheons for high-school students.

DECISION CARD

I am not now a member of the Church.
**I accept Christ as my personal Saviour, and
intend henceforth to lead a Christian life.**

Name.....

(If under 12 years, place X in square)

Street.....

Church Preferred.....

I am a member of the Church elsewhere.
**It is my purpose to unite with the Church
in this city.**

Name.....

Street.....

Church Preferred.

I am a member of the Church, but wish
**to reconsecrate myself to a higher Chris-
tian experience, and to make a new start
in the Christian life.**

Name.....

Street.....

Church Preferred.....

Bible and Personal workers' bands organized both for high-school boys and for high-school girls. These classes often become permanent features of the religious life of the school. All these things serve in a capital way to interest and reach the young people of the community for Christ.

Fifth. The children must be reached. It is advisable when possible to have a special workers for boys and girls. One of the strongest evangelists of this country, Rev. E. P. Hammond, devoted his ministry almost entirely to winning for the Christ the little folks and there are thousands who have risen up in after years to say they owed their conversion to his efforts.

Among the features to interest them the following may be mentioned:

A children's meeting held each afternoon at the close of the schools.

A Sunday School rally in the tabernacle or auditorium where the meetings are in progress. This ought to be held on some Sunday at the regular time for Sunday School and ought to take the place of the Sunday School for that day.

Decision Day in the Sunday School. Special programs for this service may be secured.

A boys' and girls' parade on Saturday afternoon ending with a meeting in the auditorium.

A Sunbeam Chorus is often organized with good effect. This interests both the children and their

parents. This chorus usually sings at the large meeting either on Monday or Saturday nights.

Sixth. The Rural communities must be reached. Perhaps there is no better way for doing this than by the Automobile Preaching Trip. Sometimes the preaching is omitted and announcements merely are made concerning the meetings. I quote from a friend who says, "We secure as many autos as possible for a given day, preferably late in the first week of the meetings. These are decorated with appropriate banners, the choir and a brass band are loaded in and we begin a tour of the town first; then making a circle through the country take in as many neighbouring towns as possible before dark, stopping long enough for a selection from the band, a song by the choir and a short announcement of the meeting by one of the pastors. In Rochester, Ind., recently, a town of less than 4,000 people, we started out with 41 cars and 253 people, making a ninety-mile circle and visiting ten villages. Two of these sent in a delegation which filled 75 cars a few nights later.

Some day to be known as "Farmers' Day" or "Neighbourhood Day" or, possibly better still, "Community Day" can be set aside to great advantage for reaching the outlying people. Perhaps no better day than Saturday could be chosen for this occasion and a special program should be prepared which will last throughout the entire day. Villages and towns should be encouraged to come

into the city where the meetings are being held, in delegations, and seats should be reserved for them so that each delegation may sit together.

This leads me to say that one of the very best ways of reaching the community in general, as well as special classes of people, is by the delegation method. Organizations of every kind and all the various bodies of men and women should be invited and urged to attend the meeting in delegation as the special guests of the evening. This will bring many hundreds who might otherwise never attend. If the meeting proves interesting and helpful, and it will if properly conducted, many of those induced to come in the delegations will come back and bring their families with them and so may be reached for Christ. There should be committees appointed whose special business it is to arrange for these delegations both from outside the community and from within it.

There are of course other ways of reaching the people. Time fails us to make more than mention of Mothers' Day, Temperance Day, Forgiveness Day, Day of Prayer and Fasting, Good-cheer Night, Patriotic Night, Converts' Night, Old Folks' Tea, Meetings for Men Only and also for Women Only, Street Preaching, and other special features, to all of which the wise and thoughtful evangelist will give careful attention if he is bent on capturing the community for Christ.

This after all is the motive of the whole propa-

ganda, and it is in just this that the evangelistic campaign contrasts sharply with the public lecture, the Chautauqua and the concert course. Entertainment may figure largely as the major reason for these others, but no matter how large the crowds nor how much of entertainment may have been received in an evangelistic campaign, if this motive, which so specially belongs to it, is not most jealously guarded throughout every proceeding it must acknowledge itself of all failures to be the most disappointing and dismal.

VII

INDIVIDUAL EVANGELISM

INDIVIDUAL EVANGELISM

I. Its Place and Value.

1. Its importance cannot be overestimated.
2. Possibility connected with it.
3. Ought to be given scientific, persistent and prayerful study.
4. The revival effort superficial and inadequate without it.

II. Personal Prerequisites.

1. A Christian experience and surrender.
2. A prayerful spirit.
3. The right motive.
4. Courage.
5. Tact.
6. Perseverance.

III. Notable examples of soul-winners.

1. Jesus. Andrew.
2. Uncle John Vassar, Trumbull, Moody, et al.

IV. Enlistment.

1. Pastor must enlist. Not only preach it but practise it.
2. Entire membership to be enlisted. Not easy to do.
 - (a) Eyes must be opened to see real definition and significance of the Christian life.
 - (b) Must be made to see the nobility of service.
 - (c) Must be made to see responsibility for others.
 - (d) Must be made to see facility of work.

V. Equipment—Training.

1. Why needed.
 - (a) Work delicate and far-reaching.
2. The Workers' Training Class.
 - (a) Textbooks.
 - (b) How to select your man.
 - (c) How to approach your man.

VI. Organized action.

1. General failure on the part of the ministry to outline definite program of work for members.
2. Methods.
 - (a) The Invitation Method.
 - (b) The Group Method.
 - (c) The Two-by-Two Method.
 - (d) Simultaneous Campaign of Individual Evangelism.

VII

INDIVIDUAL EVANGELISM

HENRY WARD BEECHER said, "The longer I live the more confidence I have in those sermons preached where one man is the minister and one man is the congregation."

This, by the way, is the kind of ministry to which every follower of Christ is called, a ministry in which he can serve with a surprising acceptability and a ministry in which he must serve if the Church is ever to fulfil the mission which became hers when Christ first set her in the world and told her to go and make disciples of all the people in it.

Not every Christian can be a great preacher and preach to a great congregation, but every Christian can become a personal worker, an individual evangelist, and perform a mighty ministry for Christ in a personal way if indeed his heart is set on so doing.

It is said of Dr. Lyman Beecher that when he was carrying on his great work in Boston and converts in large numbers were coming into the church he was asked by a brother in the ministry how it was that he was able to do so much. He replied,

"Oh, it is not I that do it; it is my church. I preach on the Sabbath as hard as I can and then I have four hundred church members who go out and preach every day in the week. They are preaching all the time, and that is the way with God's blessing that we get along so well."

If there is any one need greater than another in the Church today it is a practice of just that kind—the practice of the individual winning others to Jesus Christ. And it is just in the lack of this that we discover the self-evident secret of our past failure to extend the Kingdom of Christ numerically in any degree commensurate with what we must acknowledge God could have reasonably expected of us.

Public evangelism operates by spurts. This is the genius of its method. But while we need it none the less, it is the spirit of evangelism rather than the spurt we need the more. Splendid as the results of public evangelism have been, efficient as such a method of ministry is, it is utterly impotent to accomplish the thought in God's mind when He ordained evangelism as the means of bringing the world to its knees in the presence of His Son.

Normal evangelism is individual. It was so in the New Testament day. It is so today. The numerical status of the church in our time furnishes no conclusive evidence that past methods will ever bring the world to Christ. The fact is, we are not discipling this land at a rate sufficiently rapid

to guarantee a Christian nation to future generations.

We do not forget that there is a qualitative aspect to the work the church is expected to do, but we must not overlook the fact that if the church shall ever cease to grow numerically, it will give evidence, by that very fact, of having lost the one thing which gives quality to its life and without which its spirit will shrivel and die. Some one has said that if a church is existing only by letters of transfer, it is time the doors were closed and "Ichabod, the glory of the Lord has departed," was inscribed across them. "Let the Church cease to evangelize and it will be smitten with death." This is not an hallucination of short-sighted pessimism. It is a calm deduction from facts and figures in the candid recognition of which lies one of the greatest hopes of amelioration.

Let us fairly face the situation and see if the smug self-satisfaction which has been our curse until now will not give way to a new, mighty and enduring Pentecost which will give to Jesus Christ His rightful place in the life of this nation and of the world.

What shall we say when the 25,000,000 of Protestant church members made a net loss in 1919 of more than 100,000 souls while our population increased more than a million? What shall we say when all our Protestant churches are practically at a standstill, even though the world tragedy may in

large measure account for this abnormal condition. This or very little better has been the story for the past two decades and more. It is this that caused me to say that our past methods seem sadly insufficient. But it does look as though the accomplishment of the desired result would be a comparatively easy thing if every adherent to the faith of Christ would feel a sense of responsibility for bringing into the Kingdom the one who walks by his side along the way.

Take a church of 250 members and let us suppose that 200 of them do nothing, but that the other fifty make each one effort a week to bring some one to Christ, and let us suppose that nine out of every ten efforts thus made completely fail, do you know that in one year there would be added to that church 260 souls and her membership more than doubled.

Do you know that if the Methodist ministers of this land would bring each one, just one, soul per month to Christ 460,000 souls would be added to the church of Christ in just one year. If the Baptist ministers would do the same thing there would be 426,000 more, and if all the Protestant ministers performed this small service for Christ the membership of our churches would have been increased in a single year to the magnificent number of 1,792,644 souls.

Do you know that we could save every individual in this land for Christ in two years' time if each

Christian would win but one a year? Oh, what a mighty change would take place and what a glorious age it would be if every Christian would only "do his bit" and show to the world that he really believes in the religion which he professes to have saved his own soul. We would find the tides rising higher and higher until the church would become "bright as the sun, fair as the moon and as terrible as an army with banners," and we would cease to wonder why the Kingdom of our Lord and His Christ did not hasten on to its glorious consummation.

(May the Spirit of the mighty God stir us to a sense of our responsibility, and touching us anew with the endowment of His own mighty power, send us out to the task which the church must either accomplish or leave to God's unfailing sufficiency to compass in some other way)

The importance of individual evangelism, therefore, cannot be too strongly stressed, and it ought to be given prayerful, persistent and scientific study. Any revival effort will prove to be superficial and inadequate without it. Says Dr. Lyon, "I have heard most powerful sermons that seemed absolutely barren of results, but never have I seen earnest, faithful endeavour on the part of consecrated personal workers night after night, no matter how ordinary the sermon, but that most gratifying results followed." And what has been his experience has been the experience of every evangelist whose

work has been at all successful. And the same thing so far as soul-winning is concerned is true of the pastor and his church.

PERSONAL PREREQUISITES

Now if all this is true it will pay us to study something of the personal prerequisites of the successful soul-winner, the Christian who may be called with a very certain propriety the individual evangelist.

The first of the personal prerequisites for successful soul-winning is a Christian experience and a personal surrender to Jesus Christ. A man to do this kind of work must, of course, be right in his own heart. The life must be radiant with victory.

One reason why Charles Dickens never became a spiritualist was because he once attended a séance and asked the medium to call up his friend, Alexander Murray, a man who was a great scholar and highly intelligent. When the supposed spirit came Dickens asked him if he were really Alexander Murray and the spirit replied, "I are." "You are a liar," said Dickens, "because if you were Alexander Murray you would use good grammar." People have no use for a miserable old sham.

If what a man is speaks so loud people can't hear what he says, then he had better not touch this work at all with his unholy hands. You might as well expect hell to rise up and sing the doxology

as to expect people to have any confidence in you if they know you are inconsistent in your own life. Anyhow, the Holy Spirit refuses to partnership with the man whose heart is not right in the sight of God.

The second prerequisite is a prayerful spirit. Soul-winning is not an altogether easy thing to do and the one who thinks himself quite self-sufficient for a task like this is the one who is most likely to fail. Think of the mighty issue involved, of how big with eternity the undertaking is to be, and of the wisdom and unusual power needed and of the work that God's Spirit must do in convicting and quickening that unregenerate soul and how could one ever think of going to such a task except as he goes from his knees.

The third prerequisite is to have the right motive. Sometimes people will rise in a meeting and say, "Pray for me that I may be used." But the desire to be used may be an accursed ambition. Why should I desire to be used except it be for the glory of God? But sometimes, alas, the tap root of a prayer like that is found to consist in a selfish desire for one's own praise and notoriety; what some one has called a "pious egotism," to be known as a great worker and gifted in winning others.

But men have never been used mightily for God unless they have had a passion for souls that brought to them utter self-forgetfulness in their abandon-

ment to the holy task of winning these souls for Christ. This is what caused John Knox to cry, "O God, give me Scotland, or I die." This is the thing that burned in the soul of Moses, when pleading for Israel, he said, "O God, if Thou wilt forgive——," and that sentence was never finished. If you will look in your Bible you will find a dash there. The thought that God might not forgive was more than he could bear. And then he brings himself up once more and cries, "But if not, I pray Thee blot me out of the book which Thou hast written." Young gentlemen, it is not ability we need; it is the right motive, and God will make completely over again, if necessary, that man who is willing and wanting to win souls for Christ.

The fourth prerequisite for successful soul-winning is courage. We finished saying but a moment ago that this is not an altogether easy work to do. There will be times even for an experienced worker when he would give almost anything he has rather than ring the door bell at some home on a mission like this or enter the business man's office and looking him squarely in the face tell him of his personal relation to Jesus Christ.

I one time heard Bishop Hughes say, "If a man is out in the Kingdom of God looking for a task that will lay upon his life an immense pressure, let him begin to be an everyday evangelist, a private talker with men regarding the things of God, and

he will find the very largest task, and in many cases the severest task, he has ever undertaken."

Mr. Kimball has told us how he hesitated outside that shoe store in Boston when every voice of opportunity and every sense of duty said, "Go in and speak to that young shoe clerk behind the counter." And what if he had not done it! We tremble to think that we might have had no Moody. One thing that makes it hard is the fear of being rebuffed. But we magnify this danger. For every one who does so receive you, 999 will thank you for coming.

The fifth prerequisite is Tact. Tact, in this connection, means sanctified common sense. It's no easy art to say the right word at the right time, in the right way and to the right man. A young fellow approached a lawyer in one of Len Broughton's meetings and said, "Do you want to go to heaven?" The lawyer said, "I don't know that I do." The young fellow said, "Well then, go to hell," and passed on. This worker was to be excused because he was only half-witted. The strange thing, however, and the fine thing about it was that that lawyer called on Len Broughton the next morning, after a miserable night, all broken up, and told him what had happened and said he wanted to be a Christian.

Now if a half-witted man could do that well, there is little excuse for most of us not making at least an effort, although the young gentleman's

method is recommended with considerable reserve.

Sometimes a man's zeal runs away with him, as was much the case with the barber who desired to impress upon his customer, who had just reclined in the chair, the claims of eternity, and he commenced by saying, as he vigorously stropped his razor, "Prepare to meet thy God."

It is not always best to bluntly tell a man that you want him to come to Jesus. How rich and rare was the tact of Jesus Himself in this matter. When He talked with Nicodemus He went straight to the point because Nicodemus had come to see Him and Jesus knew His man. But when He talked to Zacchaeus, He said, "Come on down, Zacchaeus; today I must abide at thy house." That is the way He started and by the result we know how He proceeded and ended.

The sixth personal prerequisite for successful soul-winning is perseverance. Perseverance is patience on the job. It means keeping everlastingly at it and helping God to answer your prayer.

"Unanswered yet? Nay, do not say Ungranted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered;
And God will finish what He hath begun."

A personal worker once said, "I'm about discouraged; I've tried for a long time to win my friend for Christ and I can't stir him."

"How long have you worked with him?" some one said.

"About two weeks."

"And how long after you were first spoken to was it before you became a Christian?"

"Well, it must have been about five years."

"Then," said the other, "you've got four years, eleven months and two weeks in which to stick to your friend before he has as good a chance as you had."

NOTABLE EXAMPLES OF SOUL-WINNERS.

One of the greatest sources of inspiration for a ministry of this kind—a ministry of individual evangelism, is to be found in the notable examples of successful soul-winners with which the history of Christian experience abounds.

Christ Himself showed His preference for this method of evangelism. Although He preached to the multitude, He was ever found turning aside to deal with the individual. I find no record of a distinct, stirring revival as we understand that word in all the public ministry of Jesus, but He made the hearts of men "burn within them" as He talked with them on the roadway; He stopped at the well-side to deal with a fallen woman, and went here and there preaching to congregations often composed of a single individual.

We have already recited the experience of Andrew. The story of Philip is well known; how

he left the crowd; how the whisper of God's Spirit turned him away from the great revival in Samaria and made him an evangelist to a solitary stranger out on a desert road.

If you have never read the life-story of Uncle John Vassar, you must not fail to do it. It will fill you with a keen humiliation and fire you with a mighty inspiration. He was consumed with a mighty passion and controlled by an irresistible impulse. He had to win souls for Christ. He would call on a pastor and say, "Let's go out and see if there are any lost souls in your parish." He passes a blacksmith's shop and simply must go in, and the sound of a ringing anvil is changed into the cry of a penitent sinner. He climbs the fence and stops a man at his plough. He becomes a colporteur in the Civil War and when captured by the Confederates he so pleads with the officers to surrender to Jesus Christ that, convinced of his sincerity and innocence, they let him go because the Major told the Colonel if he didn't he would "have a prayer meeting on his hands all the way to Richmond." When a woman shut the front door in his face he sat down on the doorstep and sang,

"But drops of grief can ne'er repay,
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

and when the woman a little later came to Christ she said, "It was those drops of grief."

And then you should not fail to become acquainted with the experience of Henry Clay Trumbull. Perhaps no man has more mightily been used of God in individual evangelism than he. Read especially the chapter entitled, "A Life Resolve," in his book, "Individual Work for Individuals." His was a busy life, but he led uncounted hundreds to Jesus Christ one by one.

It would be interesting to continue at this point, but we must content ourselves with the mere mention of the names of Finney and Moody and Torrey and Sayford and McBurney, and a host of other apostles of soul-winning whose success in this holy ministry certainly presents us with a rich picture of what the whole church could do if we would but individually set ourselves to the task to which every member has been definitely called.

There are, therefore, three words that need emphasis just here. They are Enlistment, Equipment and Action.

ENLISTMENT

First—*The pastor and the evangelist must enlist themselves.* They must not only preach this thing, but practise it. It is one thing to stand up in the pulpit and urge the people to it. It is another thing to come down out of the pulpit and meet the individual soul face to face in an effort to do it yourself.

I wonder how far from the truth we would be

if we were to say that the ministers themselves are not winning souls to Christ? If, as has already been stated, every Protestant preacher in the United States had won for Christ only one soul a month last year there would have been exactly 1,792,644 members added to our churches, whereas we had to content ourselves, as noted a while ago, with the humiliatingly small number of about 600,000.

It is said that a professed infidel once said to Rev. D. O. Philip of Scotland, "Why, sir, did I believe as you profess to, and did I act as you act I should feel ashamed. You profess to believe that the world is lost and is going to final perdition and that you have a remedy that can save it. Why do you not go forth and plead with your perishing fellowmen with all the earnestness such a case demands? If your creed were mine I could not rest until I had warned of their condition and entreated them to flee from the wrath to come." It may be that this was prompted only because of his own hostility to the Gospel and as an excuse for his own infidelity, but this does not do away with the fact that it is because of our own indifference and unconcern about this matter that unbelievers are apt to be confirmed in their unbelief and impenitent condition.

Then the membership of the church must be enlisted. I know this is a hard thing to do. If you have ever seen a boy trying to drag a cat backwards by the tail across the carpet you will know

something of the difficulty you will experience in getting some members to do any church work at all. They like to live in the twenty-third Psalm, where it says, "Lord, make me to lie down." They wear out a dozen pair of holdbacks to one pair of tugs.

It would be mightily worth while and no doubt a bit surprising to carefully diagnose the situation in any church with a view to finding out just why the members are so indifferent to this all-important duty. And until the pastor has made at least some real serious effort along this line he cannot escape a certain amount of self-rebuke if he is at all alive to the purpose for which God made him an overseer and shepherd of the flock. There are some things he can do.

In the first place, he can remove the misconception which so many have as to the meaning of the Christian life. A man must be given to see that seeking for heaven solely for the purpose of saving his own soul is to be possessed of a selfishness which by its very nature must forever exclude him. The average church member has failed to grasp the true meaning of the Christian life, and this fact consequently carries with it a divine summons to the ministry to continually and emphatically stress the sacrifice of self as the pathway to character, and service as the purpose of redemption and in the ultimate as the only evidence of it.

It appears that to the great majority of church

members the divine invitation seems to say, "Come and be saved." And they are quite content to pilgrimage their way with complaisant soul through this dreary waste of mundane existence singing songs about their heavenly inheritance. But they have misunderstood the invitation. It does not say, "Come and be saved," except as it says, "Come and be a saviour."

Examples of noble Christ-like followers of the cross have not been wanting. But for the multitude the seeking of God seems to be for the seeking of self through Him. And if Christianity is to become the virile, self-propagating, world-conquering force its Author meant it to be, it becomes a matter of great necessity that the great majority of its adherents evidence in their lives something more of that spirit which made possible its establishment in the first place, when the Son of God in self-forgetful abasement showed to the world the one and only path which leads to the goal of its own redemption. More and more the ministry must hold forth and emphasize this ideal, and this one and only true concept of the Christian religion.

Then the preacher must help the Christian to see the nobility of a life of service and sacrifice as compared with a continual seeking for one's own self-interest. All that is noble and all that is useful and all that is good in this world has come by the same road over which the Son of God travelled when for our sakes He became poor, though He was rich

exceedingly, that we, through His poverty, might become rich.

The preacher must also help them to see and understand their responsibility for the salvation of another man's soul. He ought under the power of the Spirit to give his people no rest from the burning words of Isaiah, "So thou, O son of man, I have set thee a watchman unto the house of Israel. When I say to the wicked, 'Oh, wicked man, thou shalt surely die,' if thou dost not speak to warn the wicked of his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand."

Oh, if only in some way God could help the Christian to realize that he is his brother's keeper and so save us from the crushing condemnation of that hour when God shall be compelled to put a question to a good many of us that shall make us ashamed to look into His face.

Then the preacher must make the Christian see how easy this kind of work really is. I do not mean easy to undertake. It is not. God forbid that it ever should be. "For nearly half a century," said a prominent Christian worker, "as I have had opportunity day by day, I can say that I have spoken with thousands and thousands on the subject of their spiritual welfare. Yet so far as becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning."

What I mean is that success in doing it is not nearly so difficult to achieve as most people imagine. George was afraid that Tom would resent it if he tried to lead him to Christ. But the sense of condemnation because of his long neglected duty drove him to it, and one day he said, "Tom, I wish you were a Christian." Tom said, "George, I have been wondering for the past three years why you haven't spoken to me about my soul."

The letter that led Henry Clay Trumbull to Christ contained this sentence: "I am trying to acquit myself of a duty too long neglected, but do not think it is an easy one. It is one I could not avoid and although I have delayed it, I determined to delay it no longer." And said Mr. Trumbull, "Before I had read the last of this letter I was on my knees asking forgiveness of God and committing myself to a long slighted Saviour."

EQUIPMENT

The second word is Equipment. The individual evangelist needs training, and this too the pastor can see that he has. While it is true that the weakest can be used of God in this most important of all work, it is also true that the one willing to do it can do it all the better if he has just that training which prepares him to do it in the best possible way.

Margaret Slattery tells us of a young girl brought

in from a swimming accident apparently dead, and she said, "We the helpless, useless crowd stood there. We could do nothing. We knew neither what nor how. Suddenly the crowd parted at the command of a young woman who had been rushed to the scene in an automobile. She was a trained nurse. Calm, quiet, determined, she knew just what to do and did it. In twenty minutes the physician came and in a few moments the girl breathed once, then again and again, and once more she lived. The physician shook the nurse's hand and said, 'You saved her.' And said Miss Slattery, "I could not get over the marvel of it as a few days later I saw that girl alive, walking about, restored to all who loved her because some one 'knew how.'" And she said that as she thought of this friend and that one out of Christ and of this young man and that one who used to be in Sunday School, but now stood on the street smoking cigarettes, she determined to make an earnest effort to "know how."

It is important to know how. The work of bringing men to Christ is so delicate and so far-reaching in its results that the importance of the Personal Workers' Training Class it is impossible to overstate. We strongly recommend such an organization for every church in the land. If the hope of winning the world to Christ lies in individual evangelism, and it does, then it becomes evident that such a training class would not only

furnish the much-needed equipment for the doing of this work wisely and with effect, but it would prove as well a mighty incentive to the thing of the work itself.

Let any group of God's people who honestly desire to do His will give any degree of prayerful consideration to the best methods and means for this most important of all forms of Christian service, studiously contemplating the fact of their brother's lost condition, their obligation to him and their responsibility to God for him, and that they could then remain indifferent and inactive is well-nigh unthinkable.

There is on record now in one city in particular a system of training for individual evangelism that ought to find a duplicate in every city in the country. Forty classes for prayer and study in personal work of a soul-winning kind meet each week in as many different churches. The leaders of the groups meet also for special training in directing the work of the classes. They are all engaged in the study of a common textbook and of their own experience in soul-winning during the week.

This leads me to say a few words about such a class.

Among the text-books the Bible must, of course, take first place. When Philip found the Ethiopian puzzled over a certain passage "he began at the same place and preached unto him Jesus." The individual evangelist must know his Bible. In it

is all the truth he needs in dealing with men. It is not dispute and argument that is needed, but such a knowledge of the Word of God that we can tell dying men and women what God has to say about sin and salvation. Then there are the many modern helps, such as:

- “Taking Men Alive,” by Trumbull.
- “How to Bring Men to Christ,” by Torrey.
- “Introducing Men to Christ,” by Weatherford.
- “Second Timothy Two Fifteen,” by Sayles.
- “Individual Work for Individuals,” by Trumbull.
- “Recruiting for Christ,” by Stone.
- “Studies for Personal Workers,” by Johnston.
- “Personal Work,” by Sayford.
- “Winning Men to Christ,” by Evans.
- “The King’s Greatest Business,” by Gilbert.

In all of these are to be found extremely helpful courses of study. The class should not be large. Six members are sufficient and such a number is far better than six times that number. The class should be composed exclusively of men or exclusively of women.

There are always two sides to such a course of training, the theoretical side and the practical side.

The theoretical side deals with how to select and approach your man. Quite often the Holy Spirit will make your selection for you. At the most un-

expected time and in the most unexpected way you will find yourself fairly driven on by a wellnigh irresistible impulse to speak to some certain man about his soul. Henry Ostrom enters a street car and something says, "Speak to the conductor; speak to the conductor!"

A one-time prominent evangelist, now deceased, goes downstairs into the hotel lobby to mail a letter. The clerk was not there, but a policeman said, "I will mail them for you." Something said, "Speak to the policeman; speak to the policeman!" But he started upstairs. A voice said, "Why did you not speak to that policeman about Christ?" He said, "It was because it would not do any good." "How do you know?" The evangelist kept going up all the time. The voice said, "Are you going to preach to others and then be a cast-away yourself?" He said, "No, Lord, I will go back and speak to him." But when he came back to the office the policeman had gone.

A great Christian worker entered a store and something said, "Speak to the clerk; speak to the clerk!" He did not do it, but went out. But the voice kept speaking for an hour and at last he went back and asked where the clerk was and the proprietor said, "We had an awful tragedy here a few moments ago. Immediately after you went out the clerk that waited on you went into the back room and shot a bullet through his brain. He is back there now, if you wish to see him."

It was this way with Philip and the Eunuch. And when the Holy Spirit says, "Run; speak," if we have not feet and lips to obey we should ask God to give them to us at once, for sometimes when opportunity is gone the wings of the morning cannot bring it back.

But in the study of this subject there are, of course, certain things in the remembrance of which you will find great profit. In deciding upon those with whom to deal it is well to select those nearest you—members of your own family, of course, and friends; then those of the same age and of the same sex; perhaps those of the same occupation, and especially those to whom you are congenial. If a man has a prejudice against another, warranted or otherwise, this second man is the last man in the world to do any personal work with the first one.

Then comes the question of how to approach your man.

One way is by prayer. Heaven is full of redeemed spirits because people have prayed. Pray definitely for God to regenerate that soul and live expecting Him to do it, and if you die, die believing it shall be done.

Another way is by literature. This is one of the most effective methods and one that everybody can employ. It is said that Richard Baxter was converted by a tract brought to his father's door in the pack of a pious peddler. Baxter wrote "The

Saint's Rest," and that converted Philip Doddridge. Doddridge wrote "The Rise and Progress," and that converted William Wilberforce. William Wilberforce wrote "The Practical View," and that converted Thomas Chalmers.

Another way is by letter. It was a letter, as we have seen, that brought Henry Clay Trumbull to Christ, and thousands have been won in this way. And if the Christian workers of this country would dedicate their pens to what Bishop Hughes has called "Postal Evangelism," God would surprise this world with a mighty work for Jesus Christ.

Then perhaps most important of all is the personal interview. This should always be when the man is alone. Argument should be avoided as far as possible; the utmost patience should be exercised. Some one has said, "More men are won by siege than by attack."

The practical side of such a training class has to do with the reports of the work actually done. One might as well seek for gold for the mere sake of having it as to seek an equipment for this kind of work for the mere sake of knowing how to do it. One would be quite as wrong as the other. The workers should bring to the class their experiences of the week; they should tell the difficulties with which they have met and helpful suggestions should be given them for the further prosecution of their work and prayer, for the case under

consideration should be made as well as for the workers as they go out to their holy tasks for another week.

ORGANIZED ACTION

There is yet a third and last thing to be said, and this is concerning Action; and by this we have had in mind from the beginning organized action.

There is, I am sure, all too much general failure on the part of the ministry to outline definite programs of action for the members of the church. I think there are more members than we have dared to suspect who are willing, but who are waiting for leadership and for such organization as will help to make operative to the best possible advantage whatever ability they may have for any particular work which ought to be undertaken.

We have time only for the merest mention of some of the methods which have been signally used of God, and to which the pastor or evangelist will find little if any difficulty in persuading a goodly portion of his people to give themselves.

The Invitation Plan consists of a select number of men confidentially banded together for personal visitation, pledged to make a certain number of calls each week, and meeting regularly, usually downtown at luncheon, to report results and assign new work.

Similar to the Invitation Plan is what is known as the *Group Method*, where a given number of men select a given number of cases and report at a weekly meeting throughout the year, the number in the group and the number for whom the group is working always remaining the same, and as fast as one individual is brought to Christ another is added to the list.

The Two-by-Two Method consists of two individuals setting apart one night in the week and calling together on those in whom they are interested.

Many churches and communities have used with remarkable success the plan known as the *Simultaneous Campaign of Individual Evangelism*. This, in a word, is the organization in the church, or in all the churches of a given city or community, of a league of individual evangelists, each member of which avows his purpose to lead some other person to Christ within a given period of time.

Something like this, though involving a more detailed program, is the "One to Win One" method. The "Win One More Fellowship" is also similar, but the work is not confined to any definite period of time. Booklets setting forth these plans in full detail may be secured from headquarters.

If but a small portion of the present membership of our Protestant churches could be enlisted in the work of individual evangelism, and if some

such plans as these just suggested were thoughtfully and earnestly put into operation even for a single year, the humiliating record of the net gain to our churches, which we have been compelled to face for the past ten years, would give place to abundant cause for thanksgiving throughout all Christendom.

And after all, is it not well to make this a personal matter? Are you enlisted yourself in this holy work? Can you recall now any one single individual who has been brought to Christ through any personal effort of your own?

In one of Mr. Mills' books is the story of Uncle John Vassar. He was not a minister, he never preached in the pulpits, but he was a man that had to win souls for Jesus Christ. He was converted when he was about twenty-five years of age when he was at work in his uncle's brewery at Poughkeepsie. In those days the people thought a man could make beer and still be a Christian. After he was converted, John made a little rack above the vat where he was working on which he kept his Bible. He wanted to have his Bible there so he could study it. But soon there came an explosion. There will always be an explosion when you get the Word of God too close to the whiskey business. This one blew John clear out of the brewery and he never went back. He was always winning some one for Jesus. The people saw that the Spirit of God was upon him. He was

full of Him all the time. He went into a high-class hotel in Boston looking for a friend and in the parlour there was a fashionably dressed lady and John went right up to her and said, "Excuse me, Madame, but are you a Christian?" She snapped out, "Of course I am." He said, "Excuse me, I didn't mean that kind of a Christian; have you ever been born again?" "Why, no," she said, "we've gotten all over being born again in Boston, we do not believe in it any more." "Well," said Uncle John, as he pulled out his little Bible, "have you gotten all over the Bible in Boston, or do you believe that some more?" "Oh, yes, we believe the Bible, of course." "Well," he said, "will you let me read it to you?" And he took his Bible and began to pour the Word of God into her heart until her soul burned within her and the tears came into her eyes. His friend came in and he had to go, but he said, "Before I go, may I pray with you?" She answered, "I wish you would." He knelt down by the side of that proud woman and asked God to save her then and there. Her husband came in afterwards and seeing tears in her eyes he asked, "What is the matter?" She said, "There has been a strange little man here. He came up and asked me if I was a Christian—if I had been born again, and then he preached to me and read the Bible, and, husband, I never felt in my life as I feel now." He said, "Why didn't you tell him to attend to his own business?"

She said, "Dear, if you had been here, you would have thought it was his business." O beloved, would any one think of you that it was your business to preach Jesus? Is it your business? Will you let it be your business?

VIII

THE INVITATION AND THE AFTER-MEETING

THE INVITATION AND THE AFTER-MEETING

I. Introductory Remarks.

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2. The benefit of public decision and confession.
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 - (a) Fallacy; that this part of the work belongs wholly to the Holy Spirit and man must leave it alone.
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III. The After-meeting.

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VIII

THE INVITATION AND AFTER-MEETING

THREE is no more difficult piece of work in the ministry of the Kingdom than bringing men to a decision for Christ. Certainly there is none more important. To fail here spells defeat *in toto*.

The subject, therefore, of the Invitation and the After-meeting is and ought to be one of all-absorbing interest. It is a subject that deals with eternal destinies and the hosts of heaven and hell are contending for the issue. It is at this point that many a ministry otherwise strong is lamentably weak. It is souls, not sermons, that count.

I am deeply conscious of the delicacy of the particular phase of the work I am now to discuss. We must have method, but I confess to a hesitancy about recommendation in this regard, lest we emphasize form at the expense of spirit and so hear the rattle of the machinery of man instead of noting the operation of the Spirit of God.

Yet if there are methods, and ways of doing this work which have been generally owned of God in rich production of results, then the preacher who is supposed to be wise in winning souls is guilty

of an indifference which is both pathetic and inexcusable if he neglects an acquaintance with them such as will help him to make full proof of his ministry at this particular and all-important point.

We begin this discussion, therefore, by saying that the very genius of the evangelistic sermon necessitates appeal for decision of some kind. It is the favourable verdict, however expressed, the evangelist is seeking by his message. It is with this in view that the whole of his message has been prepared. Not to give opportunity for expression of some kind and in some way may mean for some soul that delay of decision which if it does not prove fatal to that soul's eternal interest will at least rob some of its life of that richness of meaning which can only be found in Jesus Christ.

Popilius, by order of the Roman senate, demanded of Antiochus that he withdraw his army from the King of Egypt. Antiochus desired time to deliberate, but the haughty Roman drew a circle about him on the sand and said, "In hoc stans delibera"—"In this standing-place deliberate!" i.e., "Answer before you move." And so must the evangelist press men to an immediate surrender to the demands of Almighty God.

The benefit of public decision and confession it would hardly seem necessary to argue. A man owes it not only to Christ and his neighbour, but to himself.

He owes it to Christ. Christ hung on the cross.

in public for him and he can well afford to stand up in public for Christ.

He owes it to his neighbour. His example is worth more than he estimates. And he can well afford to stop and consider whether he is going to meet in this life his obligation or meet one day at the bar of God his responsibility for neglecting it.

He owes it to himself. It puts him on record in a way that calls out the best that is in him. It is a continual reminder to him of what he has done and a help to make good the profession he has made. He knows that all his friends, and in some instances the whole city, will know what he has done and expect him, as some one put it, "to deliver the goods," and he will not find it quite so easy to play fast and loose with the Lord in the days that are to follow. It brings to a man a satisfaction and a self-respect he can find in no other way. It strengthens his faith and gives him a spiritual nerve tonic as nothing else will do.

I remember one time in Oil City, Pa., a fine-looking business man came down the aisle and when I took his hand he said, "Biederwolf, I've had a very unsatisfactory time of it." I said, "What's the matter?" He said, "I joined church two weeks ago and I have been miserable ever since." "Well," I said, "that's a queer fix to get into for joining church; what's the cause of it?" "Well," he said, "I declared I never would walk down this aisle;

I didn't see the necessity of it. It was a bit too public for me. I said, 'It don't make any difference anyhow; I'll be a Christian, and I'll join church,' and so I joined the church two weeks ago and I've felt like a despicable coward ever since; I couldn't seem to get anywhere and I have been just as miserable as I could be, but thank God, I have walked this aisle tonight; and say, Biederwolf, it does make a difference." Of course, it does.

Before discussing the nature of the invitation and the conduct of the after-meeting we simply must pause to emphasize the seriousness and the danger of slighting the work at this point as well as the absolute necessity of thoroughness in prosecuting it.

The temptation to abbreviate this part of one's evangelistic ministry finds its source in three causes: Fallacy, Fatigue and Fear.

By fallacy, I mean misconception or wrong judgment. I have had an acquaintance with a few really great preachers who preached powerful sermons of an evangelistic sort, but who never gave an invitation because they thought such a procedure to be interfering with the work of the Holy Spirit. Such preachers have been satisfied to close the meeting with a solemn prayer or perhaps putting a tract in the hands of any desiring it.

I have understood the reasoning of these men

thoroughly, but confess never to have found any real wisdom in it. It is true that the Holy Spirit can and often does work altogether independently of human instrumentality. But it is just as true that He can, more often does and always is ready, to co-operate with sane and sanctified human effort, and for aught we know may often be wholly dependent upon it. As if the Holy Spirit stood aloof from the workings of natural law! We believe such men are entirely deceived.

Fatigue is another reason. There is no work quite so hard as evangelistic work. Preaching every night and every day and preaching as one must preach in an evangelistic ministry is in itself exhausting enough. To quote an English writer: "Sometimes men talk about the evangelist's lack of work before he goes into the pulpit. Well, every evangelist must answer for that himself; but when he is there he must work. Wrestling with souls is infinitely the hardest work the present writer knows anything about. Half an hour of it means more exhaustion, nervously, than half a week of sermon study."

The evangelist also knows that as he enters the invitation period and the work of the after-service he is about to undertake another thirty minutes or more of pleading and praying and agonizing which is even more exhausting than was the preaching of the sermon he has just finished. I have many times said, and every evangelist who does really

thorough work will bear me out, that so far as fatigue is concerned, so far as the expenditure of sympathy and life, of nervous force and vitality in general is concerned, I would rather preach three sermons and pronounce the benediction than to preach one and give myself conscientiously to the afterwork of which we are speaking.

This fact is not without its temptation. We believe we know a few men of no little prominence, the results of whose work have not been altogether comforting because of this fact, but who, if they worked during the period under consideration as hard as they preach, would multiply their usefulness many fold in the ministry to which they have been called.

The other reason is fear. Sometimes, especially with less experienced men, it is difficult to know just what to do or how to do it. Even the most experienced men have been at times in the place where they not only faced perplexity, but where it seemed as if the invitation if given would meet with no response, and fearful of meeting defeat they are tempted to leave it ungiven. I have always said that a preacher who could preach without sweating has missed his calling; but a pastor said to me the other day, "If I never perspire when I am preaching I always do when I am just about to give the invitation."

It is well just here to be reminded that one ought always to go well prepared to undertake the work

that immediately follows the sermon. He should have thought out some method of invitation and some plan for the after-meeting which seemed to him to best fit the message he was to deliver. If any one should say, "This is too mechanical and leaves no place for the Holy Spirit," I would reply that it is making the very best possible provision for the Holy Spirit and His leading.

When a man is confused and embarrassed; when he is nervous and excited and his faculties all unsteady, the Holy Spirit, who works on and through these faculties, will find it hard to whisper His leading to a man in a condition like that. But when a man, simply because he knows he is in some measure ready, finds himself composed and steady, better able to think, better able to discern, better able to sense the atmosphere, he is in just that condition where the Holy Spirit can best prompt him to do and say just what He, the Holy Spirit, more than any man, knows should be done, and very often the things the man thought he would do before going to the service are just the things he did not do, simply because he was in a condition to be led to something better and more effective.

But whatever the reason for neglect or hurried work at this part of the service, it is apparent without comment how destructive and fatal it may be. With the eternal destiny of immortal souls hanging in the balance this is no time to play and no time

to hurry. When a soul unsaved has come under the influence of an evangelistic message, has heard the summons of high heaven to repent and believe, has been powerfully moved by the persuasive wooings of the Holy Spirit and then goes away undecided, God alone knows whether he will ever come quite so close to the Kingdom again.

There is one song I cannot get away from, if I would, and I never preach to the unsaved without it ringing in my ears:

*"Almost persuaded now to believe;
Almost persuaded Christ to receive."*

Then another part of it:

*"Almost cannot avail;;
Almost is but to fail.
Sad, sad, that bitter wail,
Almost! but lost!"*

THE NATURE OF THE INVITATION

In discussing the nature of the invitation, attention ought first to be called to the respect due the audience for temperamental reasons and the consequent avoidance of embarrassing propositions and unwise methods.

Human nature is no more uniform in its make-up than any other. Its temperaments and its tastes are as various as its prejudices are sometimes strong; and what would be wise and acceptable in

one place would be altogether out of place in another.

The wise man, the man who really becomes master of the situation, will study the people with whom he has to deal and govern himself somewhat by the conditions as he finds them. That was a piece of choice delicacy of expression when the Master said, "I will make you fishers of men." It takes a harpoon for a whale, but it takes the delicate, coquettish fly for a mountain trout. Thomas Charness once said, "A' fisher is very careful about his bait. If I want to catch a codfish I fling them out a bait as big as a clock weight and they swallow it. But if I am going for salmon I have a fly and whip the stream with delicacy and art."

We are facing the fact that there are those in the church, as well as out of it, who have absolutely no use for public evangelistic work. Many elements which we need not discuss enter into the creation of such sentiment. But he certainly is a blundering workman who repels and sometimes disgusts by thrusting crude, blunt methods and embarrassing propositions upon an audience of this nature when a reasonable amount of thought and tact and patience may remove its prejudice and mould its opinion and make possible what otherwise would be out of the question and suicidal if attempted.

Another word ought to be said about the necessity of definiteness in the appeal. The appeal should

be made in terms, the meaning of which no one can fail to clearly understand, and that meaning should be in its final address a definite acceptance of and committal to Jesus Christ as Lord and Saviour. Asking people to rise who have a desire to live a better life or merely requesting those who desire prayer to lift their hand or soliciting signatures of those desiring to be Christians is a sorry substitute for what genuine evangelistic work ought to be. These forms of invitation may be all right enough—that is, they are good as far as they go, but they don't go far enough.

These gentler forms of invitation, these part-way approaches may very properly be given with a view to making it easy for a man to come, but if he comes no farther than this, when he does come he in reality arrives nowhere at all. It is well enough and often wise to have them first commit themselves thus far; to make the first step, as it were, an easy one; but to stop here is to stop short and to stamp the whole transaction with the mark of pitiable insufficiency.

By all means, before the work is done set clearly before the mind the things to be believed and let the anxious sinner hear a clear-cut call to their definite acceptance and you will find that call appreciated and men will come and when they do so come it will be with an abandonment that will fill heaven with the glad songs of rejoicing angels.

METHODS OF INVITATION

Bearing in mind what has just been said, it will not be amiss to consider some of the various methods of invitation. There are three general forms.

The simplest and easiest way to close the principal service is by merely asking those who are interested to remain for an after-service or retire to an inquiry-room. This was the method used altogether by Dr. Nettleton, one of the most noted evangelists America has ever produced. He never asked people to lift their hand or rise to their feet or come to the "anxious seat" or "mourners' bench," as it was known with some in those days. This was also one of the favourite methods of Dwight L. Moody.

A second method is to ask those interested to lift their hand or stand as an indication of their desire or their concern and then distribute cards for their signature, and then ask them to remain for an after-meeting or to retire to the inquiry-room.

The usual first invitation given for the purpose of finding out who are interested is, as a rule, given by asking such persons to lift their hand or rise to their feet. In a very large audience the latter is preferable. This invitation is usually given by asking in substance, "How many of you who are concerned about your soul will lift your hand (or rise to your feet) and say by that sign, 'Pray for me'?" Of course it may be variously worded. For brev-

ity's sake we will therefore understand in what follows that by "the usual first invitation" reference is always had to this initial request calling for the lifted hand or the rising to one's feet.

The cards used are variously worded but usually expressive of the desire for prayer and a determination to undertake the Christian life. This method was used largely by B. Fay Mills. A cut of the Decision Card used by the workers of the National Federated Evangelistic Committee will be seen on page 144.

A third method is to ask them to come forward for prayer or as expressing their determination to live a Christian life. The approach to this invitation may be made in numberless ways. To recount them all would fill a volume. We here give a few of what we believe to be the superior sort. Remember, please, we are now dealing with the third method of invitation.

(a) At the close of the sermon with the audience standing, ask without any preliminary approach those willing to accept Christ to come forward. Of course the exact wording of the invitation will depend somewhat upon the sermon. This method is followed almost exclusively by Mr. Sunday and many other strong evangelists.

(b) Give the usual first invitation and then after the signing of the inquirer's card (or without so doing) ask them to come forward.

(c) After the usual first invitation, request those

who have friends for whom they desire prayer to lift the hand for them and then ask them to rise and put their request in two words: "My son," "My brother," etc.; then ask this same class to lead the way in coming forward to pray for their friends and request those who manifested interest in themselves, or are now interested, to come with them.

(d) Give the usual first invitation; then ask those who are praying for some one in the audience to rise. Then ask this class to lead the way in coming forward to pray for their friends and request those who manifested interest in themselves, or are now interested to come with them.

(e) Another invitation somewhat similar to the last two mentioned is, after giving the usual first invitation, to ask those who have already been forward during the meetings, to designate it by rising; then ask them to come again with those who have that night responded to the first invitation. This is helpful to them and it encourages those coming for the first time.

(f) After the usual first invitation is given to those interested, ask all especially concerned for friends to rise; then ask all Christians not satisfied to rise; and then ask either of these two latter classes or both of them, but especially the latter, to lead the way and ask those to whom the first invitation was given to come with them.

(g) After the usual first invitation to lift the hand (or rise) is given, ask all who came to Christ

after fifty years of age to rise; then ask in turn those who came after 40, 30, 20 and 10 to rise. Then ask those to whom the first invitation was given (and any others now concerned about themselves) to rise and join those already standing and then urge this latter group to come forward. By way of encouragement it might be well to ask, let us say, those who had been converted after they were 30 to come also. Just how many of these helps to the inquiring ones are used ought to depend upon the atmosphere and the spirit of the meeting. If needed at all they will be needed less and less as the meetings deepen in interest.

(h) Give the usual first invitation: Then ask:

(1) all who have served Christ fifty years and have found Him always faithful to rise and remain standing, (2) all whose homes have been visited by death and who have found Christ precious then to rise and stand, (3) all who have experienced some great temptation and found strength through Christ to overcome to rise and stand.

Comment a moment on this remarkable testimony and ask those to whom the first invitation was given and any others now concerned to rise and join those standing; then ask them to come forward themselves. One of the three classes just mentioned may be asked to lead the way if it is thought best.

(i) That species of invitation which grows immediately out of the sermon is always to be commended. One of the best I have seen was after a

sermon on "Prepare to meet thy God." The invitation was given in this way;

(1) How many of you are prepared to meet God at any time, not because of your own righteousness but because of your faith in Jesus Christ as your Lord and Saviour, will you rise and help me to pray for the unsaved tonight?

(2) How many who are still sitting are ready now to say that if God should call you tonight you would like to be prepared and to know that God would be pleased with you when you meet Him, will you rise and join these now standing and say by that act, "I would; pray for me."

(3) Then the preacher prayed and without saying, "Amen," paused and said, "How many of you who have just risen will now say, 'I will here and now accept by faith the eternal salvation of my soul. I will acknowledge God as my Father and His Son Jesus Christ as my Lord and Saviour, and I want before the prayer is closed that you should pray for me especially,' will you lift up your hand and say, 'I will and I do.' " After this the preacher said, "We will now finish the prayer and we will come together here in front to do it." He then requested those who had requested prayer and those who had made the vow to come forward.

Of course some of these invitations sound, as we read them in print, rather blunt, but they must be phrased by the evangelist as the occasion demands and interspersed with such remarks as will make

everything seem to be and really be altogether natural.

While those interested are being urged by the evangelist to come forward the personal workers are dealing with them individually, trying to show them why they should thus yield themselves to Christ, encouraging them to do what the evangelist has requested and offering to go with them if they so wish. This is on the whole a wise method of procedure. Indeed if there be any real travail of soul Christian people cannot but speak to the unsaved and without this travail little if any results need be expected.

Three things should be said just here.

Workers should so far as possible be selected and trained for this particular duty; trained to be tactful and courteous and especially to never over-urge any one.

They should be systematically stationed throughout the entire building. This does not mean that Christians in general should not be urged to assist in this work. They should be.

As the meeting deepens in interest it is wise at least at times to give the invitation without any personal work being done. I have made it a rule more or less in my own meetings, when the interest seemed to warrant it, to publicly request that no personal work be done but that those who want to come and are brave enough to do it to come without any one asking them. And they come. There are

always some and sometimes many who dislike to be personally approached and are just waiting for an invitation of the above nature to publicly do the thing they know they ought to do.

The only objection to personal work among the audience arises from the lack of tact and sometimes the questioned life of an occasional worker. But it is better now and then for one to take umbrage than for the hundreds to miss the word or sign of interest that may encourage them in yielding allegiance to God.

The principal advantage in calling those interested and under conviction to come forward lies in what may be termed the accumulative effect of this kind of an invitation. When 12 have come, it is by so much easier for the next 12 to come; and when 24 have come, the next 24 are more likely to be on their way; and when 48 have come, the next 48 find it that much harder to stay away; until under the accumulative influence and pressure of the occasion I have seen literally hundreds gather down about the place of prayer.

This advantage is largely lost by the invitation merely to retire to an inquiry-room. But the invitation to the inquiry-room on the other hand has its advantages as well.

It frees the meeting of the merely curious and of every one who may be out of sympathy with what is going on.

It commits those who attend as being at least

interested enough to do so and consequently as somewhat willing to be approached.

It gathers its audience close together, which is not without its psychological effect, and this together with the facts just noted makes it easier for those seeking Christ to publicly express themselves.

THE AFTER-MEETING

But whatever the form of invitation, when it has been given and met with a response, the work is by no means at an end. We have seen them coming forward or going into an inquiry-room; but what then? The reply to this question is, The After-meeting.

The after-meeting ought to be pretty much the same whether conducted in an inquiry-room or in the main service room, before the larger audience or after those of the larger audience, who may wish to do so, have retired. Here is the place where deep, definite, durable work must be done.

Before any definite dealing with the inquirers takes place it is often well to make out of the after-meeting opportunity for another invitation. This too may be done in numerous ways. Some of the methods used in the larger service may be repeated and among others not already mentioned the following are very helpful.

1. Will those who are Christians tell us how long you have been a Christian and give us one reason why it pays to be a Christian.

2. Will those of you who found in coming to Christ some difficulty in the way, some obstacle or something that made it hard for you to decide, make it known by lifting the hand. Will you rise one after the other and tell us what it was and how you overcame it.

3. Will those in whose experience there was some one thing especially that influenced you and helped you perhaps more than any other to make the decision please lift the hand. Will you rise and tell us what it was.

4. How many of you believe that God answers prayer for the unsaved? How many of you can say that your prayer for some unsaved one has been answered? Will you rise and tell us about it.

5. How many of you were won to Christ by personal work on the part of somebody else? Will you rise and tell us about it.

In any one of these ways something will be said that will help somebody else and always something that the evangelist can catch and use as the basis of another invitation.

But now that the last invitation has been given the time has come for final, definite decision and public confession. I am personally very partial at this time to what used to be termed and is by many yet termed the "Altar-service." The old-fashioned inquiry-room, introduced perhaps by Nettleton and followed so largely by Moody and Gipsy Smith, did not as a rule have such a service but was devoted

chiefly to the evangelist, the pastor and the personal workers moving about among the inquirers and seeking to give them such advice as might be needed to help them through to Christ. I believe, however, that room should be made for the altar-service whether the after-meeting be held in the inquiry-room or at the close of the service in the larger audience room.

Personal dealing with inquirers may take place both before and after the altar-service or both, but the altar-service should in either case by all means be held. By an altar-service is meant a dealing with the inquirers, *ensemble*,—together. If for any reason, there is prejudice against the expression, some other phraseology may be used with equal propriety and effectiveness.

Here as before remarked the work must be very thorough. The evangelists who are equally thorough at this point have pretty much the same method of procedure.

My own procedure is to have those who have come forward rise. I then explain to them what I hope they have signified by their action and set forth as thoroughly as possible what it means to be a Christian, and then ask them if they are ready to say they will so accept Jesus Christ as their Lord and Saviour, and if so, to lift their hand and say audibly, "I will." Then comes a kneeling together in the space reserved for this purpose right down in front of the pulpit.

Some may regard the posture as a matter of very little consequence. But it is much every way. It brings down stiff knees that perhaps have never knelt before; begets a sacred awe and reverence which pertains to no other posture; and no other posture should be encouraged at such a meeting where there is room to kneel.

A verse of some appropriate hymn is then sung, such as, "I am coming, Lord; coming now to Thee," "Just as I am," "I am coming to the Cross." Then some one who really knows how to pray sends up a petition to God covering the intentions and the needs of those kneeling in His presence. Then because it is impossible for each to utter a separate audible prayer, they are led in a concert prayer sentence after sentence. I use a very simple comprehensive prayer and never change it throughout the entire series of meetings.

After this prayer and before they have risen to their feet a brief exhortation to assurance on the ground of God's written Word is given and then they are asked to rise. A few words of congratulation are then given and they are asked to express publicly their intention of continuing faithful in the way they have started, by saying, "I do." Some words of advice and counsel as to the future are then given. Then while a song is being sung, their names and church preference are secured on the decision card (see page 144), a leaflet containing information as to the meaning of the Christian life

and how to succeed in it is given to them. Any who are not satisfied are asked to remain for further prayer and help if desired, and the meeting is over.

A few words of caution are needed about recording the results of the meetings from day to day, not only because of the criticism engendered by reason of abuse at this point, and the consequent hurt to the cause of evangelism in general, but because of the assistance and satisfaction rendered to the pastors in the movement when the matter is handled in both a careful and conscientious way.

The evangelist is much at fault himself at this point, especially in this day, and upon him much of the responsibility rests for making misrepresentation possible by the kind of invitation he gives.

To preach a temperance sermon and ask all who will take a stand against the liquor business to come; to preach a patriotic sermon and ask all who will stand for God and native land to come; to preach against the dance and ask all who will renounce it and all who do not dance and never will to come; to preach on consecration and ask all who want to live closer to God to come; to preach to thousands of little children and ask all who want to become Christians to come; to work up a concerted move on the part of some lodge and ask them to come, and when they have come and have shaken the evangelist's hand, to usher them into the front seats and secure their names and count them as "trail-hitters" or as so many "decisions"—this is a

pitiable travesty on what evangelistic work ought to be.

We are not criticising the invitation but any evangelist who uses such figures to swell his total of conversions in the columns of the press, or permits them to be so used, is utterly unworthy of a place in the sacred work to which he professes to have been called. The whole church knows there is absolutely no excuse for this sort of thing and the world looks on and smiles a knowing sort of smile. Some critics have been charitable enough to call it "faulty arithmetic," but it can hardly be described in such gentle phraseology as that.

We do not deprecate the publishing of figures. It is helpful. But the figures should not be falsified, and if they are reported at all should make it very plain as to how many of them were reconsecrations on the part of Christians and how many of them were professed conversions and how many of them also were little children.

Just how far the methods we have discussed can be used in the work of any particular church depends upon the character and temperament of its members. Church members may be educated to an appreciation of such work if it is done wisely and with caution. In a church unaccustomed to and prejudiced against evangelistic methods in general I would advise for many weeks the inquiry-room with the simplest form of after meeting.

It is ours to make revival results far more glorious

than they often are if we will only give ourselves to it. Let us seek the Lord until He comes and rains righteousness upon us. Let us be quick to improve every opportunity and every wise suggestion that we may make full proof of our ministry. Let us hunger and thirst for any power that will make us wise in bringing men home to God and let us rejoice in every other man's power to do the self-same thing. Thus going out into the whitened fields, spending and being spent, becoming all things to all men, if by all means we might save some, so indeed shall the harvest come when, "He that soweth and he that reapeth shall rejoice together."

IX

CONSERVATION OF RESULTS

CONSERVATION OF RESULTS

- I. Necessity of fidelity at this Point.**
- II. Conservation and the Evangelist.**
 - 1. Nature of the preaching.
 - 2. Thoroughness in dealing with inquirers.
- III. Conservation and the Pastor.**
 - 1. The need of
 - (a) A pastoral heart.
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 - (a) Early reception into church membership.
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IX

CONSERVATION OF RESULTS

IT is at the point to which we have now come, the point of Conservation, perhaps, beyond all others that the work of evangelism needs to be safeguarded.

In a ministers' meeting in a certain city, one of the pastors said that he did not believe in evangelists nor in evangelistic meetings because out of 103 inquirers whose names had been sent to him when Dwight L. Moody was in that city some years ago, only two were in the active membership of his church. Another pastor remarked, "That is very peculiar, for I received precisely the same number of names, and in looking over my church roll the other day I found that all of them except two are now consistent members of my church." In view of such experiences we may well be careful not to draw too hasty conclusions.

Conservation is a great word. If the witness of science is reliable, then science through all the ages has been administering a silent and yet powerful rebuke to our extravagance and carelessness in general in the law known as the Conservation of Energy, which would have us believe that energy or any force once communicated to a body or

system of bodies is never lost. It may be distributed but it always exists as potential energy.

Conservation merely means the preservation from loss or waste or injury. We are hearing much about it in these times. It has been made imperative by the multiplied demands consequent upon the awful tragedy of world war through which we have just passed. But shall we be less careful in the spiritual kingdom where such tremendous issues are involved?

When the Men and Religion Forward Movement came to its close after a year of revival work of various kinds in hundreds of cities and towns all over the United States, the leaders of the work felt so much the need and realized so much the wisdom of conservation that a Conservation Congress was called at New York City where nearly 2,000 delegates met from thirty-seven different states to emphasize this fact and to study together the best means of making it effective.

Nowhere so much as at the close of an evangelistic campaign is the need for careful and thorough methods of conservation so imperative. It is just at this time that the real duty and opportunity of the church begins. Let the work during the revival period be ever so thorough, if the work immediately following it is not just as thorough much of that which might have been accomplished will be lost.

It is needless to say that the permanency of the

work depends much, very much, upon the fidelity of the pastor just at this point. It is sad to think of the many who have taken the first step toward Christ who will slip back again into the old life and be lost to Christ, it may be forever, if some one does not care for them and carefully direct them in the way they should go and in the things they should know.

I have had people say to me, "Just wait and you will see that they won't hold out." I think a speech like that is almost criminal. I am sure the spirit that prompts it never inspires one word of encouragement for those who are trying to hold out. Suppose that all members of the church had a spirit like that! You might as well expect a new-born babe to sustain its life by tugging at the cold and unresponsive breast of a lifeless mother as to put one just born into the Kingdom into the fellowship of a church like that and expect it to hold out. The Church is the bride of Christ and the mother of God's children, and would you think her a wise and considerate mother who would wait to see if her baby just born would hold out and live and at the same time fail to protect it from the cold and to provide it with properly prepared food! But the spiritual life is even more delicate than the physical, and because of such treatment many a one has been chilled and starved in the very house of God. It is the business of the church to see that the converts do hold out.

Conservation is of course the work of the pastor and his people and the evangelist as a rule does not share in it except in so far as he is careful to give to his own work such a character as will make the work of conservation all the easier for those who must remain after he has passed on to other fields of labour. But this after all is no small factor among the forces and the influences that ensure permanency to the work accomplished.

There are just two points at which the evangelist can render yeoman service to this cause; first, in the nature of his preaching, and second, in the thoroughness with which he deals with inquirers.

The nature of his preaching. There are entirely too many evangelists, and this is quite often true of the pastors, whose sermons are little else than a string of stories—just tellers of anecdotes. No one believes in the anecdote, the story, the illustration more than I. It has its place in the most proper sermon. But the crying need of the day in the evangelistic world is for preaching that gives evidence both of a little more study and hard work on the part of the preacher, and hews a little closer to Paul's injunction to Timothy, when he told him to "Preach the Word."

I am especially concerned about this latter. I have gone from section to section of this country,

and have sat in the presence of white-haired ministers and listened while they told me of the times of refreshing they used to have; how the labourers would tear their aprons from them and come running from the factory to the house of God; how men who had not bent the knee for fifty years would ask the privilege to pray; and young and old would tremble for their sins and cry out in deep concern, "What must we do?" And I have wondered if one of the reasons why it is not so today is not to be found in the marked contrast between the preaching of then and now. I do not mean in style, for this must change; but in the substance of the message. And perhaps if there is any one point at which we have failed in modern times, it is in not giving to the trenchant and fundamental doctrines of the Word the emphasis God expected when He first gave us the call to be a preacher of the Gospel of His glorious Son.

Believe me, this is the thing that people want. Let a man get firmly established on the great doctrines of the Word and he feels and knows that he has got granite under his feet cut from the everlasting hills of truth.

There is the doctrine of sin. Men must be made to see that sin is something more than a microbe. The curse of modern evangelism is the shallowness of conviction. People are accepting the Gospel invitation pretty much as if it were a personal favour to God to have them do so.

There is the doctrine of sin's deserts. What is the use of crying "Flee from the wrath to come," if there is no coming wrath from which to flee?

There's the doctrine of sin's atonement. These are days of fulcrum salvation. But a religion that begins underneath a man has the wrong working principle. The religion of the cross is the almighty hand of God reaching down.

There is the doctrine of the new birth. What a man needs is a new heart; not a new suit of clothes. And there is Repentance and Forgiveness and Justification by faith. And if we would give up some of our tear-fetching stories and root our mind and our conscience and our soul deep down in the fundamental truths of God's Word we would find again the rock-rooted conviction and sound conversion of earlier days, and when a soul comes under such circumstances it will come with an experience out of which it will not so easily be enticed again by the beggarly elements of the world.

The other thing the evangelist can do is to deal thoroughly with his inquirers. Much of modern evangelism is lamentably weak just here. If there is ever a time of soul crisis it is during the invitation and after-meeting of a revival service, when a soul under deep conviction for sin is anxiously seeking to know Him whom to know aright is life eternal. How when an invalid in the critical period hangs balancing between life and death does the physician watch every symptom and anxiously count

the pulse beats in a minute! And how much greater than that ought to be the concern of the spiritual adviser when he realizes of what tremendous consequences an item of advice, a right or wrong direction may be!

God pity us if we are to be careless and hurried at a time like that! And yet I have gone into the meetings of some evangelists and the work, or rather the lack of it, at the close of the sermon was pathetic and heart-breaking.

They used to talk in other times about "experiencing religion." The coinage of a better expression is difficult to conceive. A professed conversion in which there has been no real experience of a changed heart is no conversion at all. But we have improved upon the expression so much in this day that we now talk of "hitting the trail." In some way the idea has prevailed with many that walking the aisle and taking the evangelist's hand is all that is needed and as a consequence many of our evangelistic campaigns have degenerated very largely into a general proposition of hand-shaking and card-signing or name-getting. But this is a sorry spectacle for a time like that when an eternal destiny is hanging in the balance.

As a result of this hurried and superficial dealing with inquirers we find quite often when the revival is over that the results are not at all commensurate with what we had hoped and what we had a reasonable right to expect. In some of our more recent

evangelistic campaigns, and campaigns too of exceptionally large proportions, it has been discovered that not more than one-tenth, and sometimes even less than one-tenth, of the people who "hit the trail," so to speak, furnished evidence of their conversion by later reception into church membership. When anything like this is true, it is a sad commentary on what genuine evangelistic work ought to be.

As the result of a series of meetings one pastor was given 246 decision cards and of the people represented by them 209 became members of his church and of these 200 answered roll-call one year later. It is needless to say that thorough and conscientious work must have been done by both evangelist and pastor in an instance like that.

Evangelists are wont to say that when they go they leave the responsibility for the permanence of the results behind; the responsibility then becomes the pastor's. But this is far from the truth and it is anything but fair to shift the responsibility for poor results of a revival effort upon the pastor if the evangelist has trifled with the work at the very point where permanence or impermanence is largely and in a sense altogether determined.

CONSERVATION AND THE PASTOR

But we must now come back to what was said a moment ago. The evangelist may have been ever so thorough, but if the pastor is not just as thorough in the follow-up work much that might have been

conserved will be lost. Conservation is therefore chiefly the work of the pastor and his people.

The pastor must of course have a pastoral heart. If a man has the least touch of that divine compassion that stirred the heart of the Son of Man when He saw the multitude like sheep without a shepherd; if he has any genuine concern at all for the spiritual welfare of the souls which God has made it possible for him to reach, he will not fail at least in consecrated, earnest effort to reach and hold and build them up in the fear of God and in the doctrines of the Gospel. And if he does not have this compassion and this concern, though he be a minister of the Gospel or a professor in a Theological Seminary, and call himself a Christian, he has not yet come into possession of the Spirit of the great Christ whose concern for him and for you and me and the multitude was outpoured in the blood that poured from His wounded, broken heart on Calvary.

Shortly after the close of a series of meetings, which it was my privilege to conduct and where God had richly honoured the preaching of His Word, a paper was sent to me in which a minister, who had not co-operated in the meeting because of lack of sympathy, as he said, with the method, had aired his sentiments in regard to the work through which the churches of the city had just gone. He said it remained to be seen whether the work had

any thoroughness in it and at the same time expressed himself quite freely on the fact, as he would have it, that many of those professing conversion would not hold out. He then said that he had received nearly 300 cards representing people who had professed conversion and stated a preference for his church. He said of course it was the *duty* of the church to welcome these people if they wished to come. Then he threw out, as it were, a challenge, almost it seemed in a spirit of a wager that it would not be accepted, that if they wished to make good they should come to the prayer meeting and make it known or hunt up his church officials or himself and show by their fruits the sincerity of their profession. How could it be expected that the results of a revival effort could be conserved through the ministry of a man with a spirit like that. It hadn't seemed to dawn upon him that it was his business to go out and encourage them to come in.

The pastor must also have some definite plan for this particular part of the work and then conscientiously work the plan. No pastor can ~~have~~ have any reasonable hope for the best results in Conservation without this. It is worth the best thought and finest energy of any pastor's brain and hand.

The thoughtful pastor, the pastor deeply concerned about revival results, will find plenty of

things to do as he applies himself to the task of Conservation, but among other things the following six ought to be done.

An early reception into church membership. Don't wait. Gather those who give evidence of genuine conversion into the church at once. Make as uncomfortable as possible that professing Christian in your congregation who says he can be a Christian and stay out of church membership. If it is right for one to stay out, it is right for two; and if it is right for two, it is right for two thousand; and if everybody did like that one man does, it would be a sorry condition of affairs.

But these converts need the church much more than the church needs them. While the impressions are still fresh upon them, while they are ductile and in the shapable period, they should be encouraged and helped in every possible way. Above everything else they should be made to see their great need of just the kind of help the church can bring to them and be induced to realize that their allegiance to the Lord Jesus Christ involves a responsibility to the institution that Christ established to propagate His faith throughout the world. To delay at this point may be to lose some of the converts altogether.

The enlistment of church members with a view to assisting the pastor in this work. It is impossible for any one pastor to do this work alone especially if the revival results shall have been at all large.

There is a lot of unutilized energy in every church. Steam was waiting to run locomotives long before Watt saw the kettle-lid rise. Electric waves had been running waste from the dawn of time until Marconi learned how to direct them. It is so with the energy of the church. And a wise and vigilant leadership will not fail to find within the boundaries of the church some task for every member to do, and rounding up of the converts of a revival campaign for church membership is a work in which every member can have a part if the assignment of such work be carefully made.

You will find as a rule that it is best to assign each convert to perhaps two of the members. This may often mean that each member may have a share in looking after several converts. This service should not cease with the convert's reception into church membership, but should continue in other forms for some months after until that convert is thoroughly introduced into the life and work of the church.

In the city of Syracuse, New York, Rev. T. F. Keeney, the pastor of one of the largest Methodist churches there, followed out this plan at the close of a revival campaign and he says that he gathered into his church nearly all the professed converts who had stated a preference for it, and that all who did come in were held and gave 37 per cent of the church benevolence during the first year of their Christian life.

The special character of the Sunday morning service. This service for several weeks should be devoted to such themes as are fundamental to a true and an earnest Christian life. Getting converts is one thing; keeping them is quite another; and to be kept they must be trained and established in the faith.

It is not merely members that the church needs. The Lord told Gideon that the people that were with him were too many. What wiser thing could a pastor therefore do than to plan out for his Sunday morning services a systematic course of instruction for the converts, dealing with the evidences of Christianity, the fundamental doctrines of the faith, the meaning of the church ordinances and the covenant engagement entered into by joining the church.

Certainly this is a duty every pastor owes to those uniting with his church, and there is no time so opportune for doing it as at the Sunday morning service when they are most likely in attendance. And if he will do it, he will find himself surrounded by a church membership not only rooted and grounded in the faith, but one upon which he can depend to help him put forward the concerns of the Kingdom when the call for service comes, instead of a church full of people who do not know when they were converted or what they were converted for, or whether or no they were converted at all.

The use of literature. The church has yet to learn the power of the Gospel in literature. A table of carefully selected literature should always be kept, the literature sold at cost or at a small profit in the interest of some part of the church work.

On this table the pastor should see that there are some leaflets and books especially adapted to the needs of those having just entered the Christian life. Tracts may very properly and with great benefit be mailed to such people and in various ways be used to the strengthening and making secure the young Christian in his new-found faith. There is no way to calculate how great may be the influence of the right kind of reading on a human life at such a time as this, while it is certain that much of the help so received would never touch his life in any other way.

The social phase of the work. No finer nor more Christian thing could be done than for a reception to be given by the members to those just coming in. It is not only true that the convert has broken, and wisely, with much of his former companionship and is therefore lonely and quite naturally hungering for new and higher fellowship; but if he is ever to receive the spiritual help which he so much needs and which the church alone can furnish he must be made to feel that the church is his spiritual home and that here friendships are to be formed that are to be both helpful and eternal.

The church ought to be a social centre for its

members and their friends—not an institution supported by oyster suppers and festivals, but a place where people can find in the name of Christ such high social enjoyments and spiritual fellowship as will help them to realize that they are members of the same family in the Lord. That would be a strange family whose members were not well enough acquainted to recognize each other on the street, and yet this is altogether too much true of most church families. Let there at least then be this reception given to the new members by the old.

In one city for several months after the revival a union fellowship meeting was held every Monday night to which the converts were invited and whose attendance upon which was most encouraging. The committee in charge of the conservation work of the campaign reported that 95 per cent of all the professed conversions proved to be satisfactory.

The enlistments of the converts at once in Bible study and in some definite form of Christian service.

It goes without saying that the convert must study his Bible. There can be no virile or enduring Christian growth or experience without sinking the roots of one's faith deep down in the rich soil and the fresh springs of God's Word. Its sincere milk and unadulterated meat is as certainly indispensable for the new-born babe of the Kingdom as the proper food in the physical world is for the development of any sort of vigorous life in that sphere. Such a

Bible Class therefore should be organized as will afford the new convert opportunity for that study of the Word which is best suited for his need in that earliest experience of his Christian life.

But Bible study alone is not enough. The editor of one of the leading Australian religious journals has said, "The churches are in peril today of dying, not of hardship but of idleness. They perish not because their faith is wrecked by external storms, but because they are eaten within by the moth and the canker worm of sloth. The converts, the new members, come expecting courageous and sympathetic leadership, a leadership that shall find fitting tasks for them, a leadership that has in it both the seriousness of duty and the fire of enthusiasm, and this is what every church needs if the work of an evangelistic campaign is to permanently enrich the community." Standing water always stagnates and so does a standing Christian. A Christian is supposed to be a servant, and this he will be if he has the spirit of the One who said, "I am among you as one that serveth."

There are many things that a vigilant leadership will find for the convert to do, but there are two phases of work to which he must especially be led to give himself; one is Personal Work and the other is Social Service.

Personal work is something that every Christian can do. They saved a man from a wreck some time

ago and when they got him out he was unconscious, and when they brought him back the first thing he said was, "There's another man." Saved himself, his first concern was for somebody else. And that is the spirit of the Gospel. It is for such a purpose as this the Christian is saved.

A profession of religion, as some one has said, is no sinecure, and if the convert says, as he should say, upon entering the Christian life, "Lord, what wilt Thou have me to do?", he will experience no difficulty in understanding the voice that replies telling him, as it told Andrew, to first find his own brother and bring him to Christ.

There is nothing that so encourages and so strengthens the new convert in his own Christian life as to be used in helping some one else into a saving knowledge with Jesus Christ and he will never know the joy of real Christian experience until he is so used.

No one needs to hesitate about this work because of the lack of opportunity to do it. Opportunities are crowding thick all around about us and if we do not use them they will, we are given to understand, rise up in eternity to speak against us.

When Jerry McAuley was in penitentiary as he walked lock-step with the other prisoners to their meals and to their work he would lean forward and talk to the man in front of him about Christ. A man can always find opportunity for this kind of work if he is really looking for it.

A young woman had been reading the life of Frances Willard and came to Dr. Torrey asking if he could not advise her how to do something. She wanted to make her life count like that perhaps of Miss Willard. But Dr. Torrey said "How about the members of your own family? Are they all Christians?" And when she gave a negative reply, he said, "Why not, then, begin right at home?" She saw it and Dr. Torrey later lent testimony that as he watched that young woman she led every member of her large family to Christ, and then was working hard with the same purpose among her many relatives.

Because, then, of the fundamental importance of this work and of the abounding opportunity to undertake it, and because of God's will and specific command concerning it, as well as the possibilities connected with it in spreading the Gospel and enriching the life of the Christian worker, the pastor should by every means possible encourage the converts in making it a part of their own Christian experience.

There should be a Personal Workers' Training Class for this particular purpose. The best books on the subject (and there are many of them) should be brought to the attention of the converts who are anxious to do this personal service for others. They should be made acquainted with the Word of God as it bears on the subject and with all the best methods for doing this blessed and all-important work.

methods for doing this blessed and all-important work.

Just here will be seen an added reason why a carefully prepared and well-thought-out campaign of Individual evangelism should be undertaken immediately at the close of the series of public evangelistic meetings. The pastor who puts the matter fairly before his people, especially at the close of an evangelistic campaign, will be delightfully surprised at the number of his people who will covenant for this particular form of work under his leadership, and he will be especially delighted at the large percentage of new converts whom he will find not only ready but anxious to have a share in it. Such a campaign of individual or personal evangelism at such a time should under no circumstances whatever be neglected.

Then scarcely less important, if any, than this is what in this day we call Social Service. Of the two terms this is really the more comprehensive and might very properly be taken as inclusive of personal work and all other forms of Christian service. Social Service means serving society, and this, just this, in the ultimate is each and every form of Christian service.

Henry Sloane Coffin says, "Social Service is everything that men plan and do to accomplish the purpose of God in Jesus Christ for any man, woman or child—for any group of persons—for the whole world. It includes evangelism, for the saving of

a man is the chief social service that can be rendered him."

Indeed all the reforms that have really blest the world have all followed in the wake of revivals of grace. Dr. Dale has said that George Whitefield and John Wesley did more for the social redemption of England than all the politicians of this century or the last.

In speaking therefore of social service we are not making reference to that system of proposed amelioration that waives evangelism off the scene and substitutes a "soap and soup salvation" for the grace of God in Christ, and proposes to regenerate the individual by getting the bad blood out of his veins, the sewer gas out of his nostrils and a dose of ethical culture into his head or perhaps by securing for him a new set of grandparents.

But we refer to social service in its truer and better sense, the social service growing out of the constraining grace of God in Christ and finding after all in that grace the ground of its real worth. And here, whether it be carrying the Gospel to the sick and aged, to those in prison or those in the slums, taking part in the charitable side of the church work, the social reforms of the community or any of the many other forms of such service—here is a field into which energies of the convert may be directed with resultant benefit of large measure not only to the community but in the helpful reactionary influence upon the convert himself.

The pastor who is alive to the needs of the situation will not fail to realize this and will not only help the convert to opportunities for such service but will stress the importance of it as one of the chief ends of the Christian life.

I cannot refrain in closing this lecture from taking one moment for a personal application of this great truth, and for asking, each one his own self, if we have been thoughtful and earnest about this side of the Christian life as we should have been.

The story is told of a Russian peasant driving home one time through a fierce winter night and passing the barracks he saw a sentinel standing at his post and shivering in the bitter cold. He took off his heavy fur overcoat and wrapped it about the suffering man and then drove on for hours until he reached his home. But the ordeal was too much for him and pneumonia took hold of him and in a few weeks brought him to his death. He had a dream before he died and he said he dreamed of his death and when he entered into the other world he found himself in heaven before the throne and the strange thing was, he said, that Jesus seemed to know him; and said the dying man, "As He stepped down from His throne to greet me He had on my old grey overcoat." I believe He did. "In as much as ye have done it unto the least of one of these ye have done it unto me." And if we had a church with a membership ready always to be as

Jesus in His outgoing compassion for the broken-hearted and the stricken there would be such a lifting up of this world's life to God as would cause it to shine with the glorious light of the millennial dawn.

These are only a few of the suggestions that might profitably be made concerning the conservation of results of a revival campaign to which, with others, if the pastor will give himself with studied earnestness he will not be found chagrined and disappointed over the unstable and dissipated results of what he had prayed and hoped would be a campaign of large and permanent fruitage for his own church and for the Kingdom of God for which his church exists.

X

**THE GREAT EVANGELIST—THE HOLY
SPIRIT.**

THE GREAT EVANGELIST—THE HOLY SPIRIT

I. The place of the Holy Spirit in the Economy of God.

II. His Personality.

III. His Indwelling.

IV. His Infilling or Baptism.

- (1) What it is.
- (2) What it does for us.
 - (a) As to character.
 - (b) As to knowledge.
 - (c) As to power.
- (3) Do we need it?
- (4) How may it be secured?
- (5) What it involves

V. We may have Him in His fulness now.

X

THE GREAT EVANGELIST—THE HOLY SPIRIT

THE world is continually bearing silent but mighty testimony to the unique and important personage of Jesus Christ by dating its chronology from His advent. And just as the chronology of the world is dated from Christ's advent, so the chronology of the Church should be and is dated from the advent of the Holy Spirit.

But the promise of Jesus was that the Holy Spirit would abide. He was to be the administrator of the affairs of the Kingdom. His ministry therefore did not come to an end with the establishment of the Church. He is here today and as sorely needed now as then.

The Holy Spirit is mentioned 90 times in the Old Testament and 264 times in the New Testament and He surely must play a very important part in the economy of God to be given a place of so much prominence in the divine revelation to us. The minister of the Gospel as well as the members of his church are far away from appreciating this fact as they ought.

A noted doctor once said that if the average

physician didn't know any more about Materia Medica than the average church member knows about the Bible and God's plan of redemption he would give up his profession as a self-confessed failure. This thing can be said especially as to the Person and work of the Holy Spirit. It is not merely for the sake of the knowledge itself—the knowledge of who He is and what He has done and what He is able to do today, but for the sake of what a personal appropriation of His offer to work in us and through us will mean both for ourselves and for the world that we should be intelligent along this line.

Many of us are like Al Hafed. We are losing our inheritance because we don't know what it is. There came from the press some time ago the story of a man who lived through a trance to a period one hundred years after the trance came upon him. I mean, "Looking Backward," by Edward Bellamy. In fact we have found that Mr. Bellamy was not so crazy after all. Society according to this book had made marvellous advances and everywhere the man turned he was met with new revelations of grandeur and glory. The wonders of science and the marvels of invention were so many that he could scarcely comprehend them and at times he simply felt compelled to sit down and contemplate and wonder at the marvellous things to which he had fallen heir. It is exactly so with the study of the Holy Spirit. At every step you take you find some new treasure,

some richer experience, some closer fellowship, some additional increment of power until you are simply compelled to sit back and wonder at the marvellous grace that brought it all about.

You will notice that we have used the personal pronoun in speaking about the Holy Spirit. So does the Word everywhere. I have had people say that it is hard to think of Him as a person. But there is no reason why it should be. The thing that makes a person of you is not the colour of your eyes nor the sound of your voice nor the shape of your body. It is that about you that thinks, wills, loves and appreciates moral distinctions, and if the Holy Spirit can do these things then He is a person just as much as you are or I am.

When you once begin to appreciate the fact that the Holy Spirit is a person, it is painful to hear Him spoken of as an "it". You wouldn't appreciate being called an "it" yourself. I often hear people who ought to know better ask God in praying for the Holy Spirit to send "it" upon them.

In fact, in a very certain sense it is hardly proper to pray at all that God would *send* the Holy Spirit to us. The Holy Spirit has already been sent. He is here. If there is any verse the Christian ought to memorize and appreciate, it is I Corinthians 3:16,—"Know ye not that ye are the temples of God and that the Spirit of God dwelleth in you?"

We are amazed at the unmeasured condescension

that brought the Spirit of God as a permanent resident to these unhallowed bodies of ours and caused them to become, as Paul says in another place, the hallowed temples of the Holy Ghost. But just this is God's Word to us. The Christian therefore is already in possession of the indwelling of the Holy Spirit. Every man at his regeneration receives the Holy Spirit, and "If any man has not the Spirit of Christ he is none of His."

It is not therefore the coming of the Holy Spirit that we need, nor for which we should pray. We need rather to have the already indwelling Spirit of God work out His unhindered will in our soul. Sometimes somebody will say, "How much of the Holy Spirit may I have?" But we need to have a care just here. The Holy Spirit is a person and when He comes He comes in His entirety. It is not after all a question of how much of the Holy Spirit you may have. It is a question of how much of yourself you are ready to make over to the Holy Spirit.

No one will ever know what it really means to be a Christian; what really is the thought of God for His child until He has in glad self-surrender to the will of God allowed the Holy Spirit to enter the throne room of his soul and rule his life in undisputed sway. You will remember that Paul prayed a marvellous prayer for us—that we "might be filled with all the fulness of God." That is prayer indeed, as William Arthur said, at which we falter.

I know it seems like a sublime flight after the impossible, but we must not forget that the God of our fathers is our God today.

People are asking what the Baptism of the Holy Spirit means. I like rather to speak of it as Paul did when he said, "Be filled with the Holy Spirit." And if I were to attempt an answer to that question of what this means I would say, It means just that to which we have already referred. It is God Himself, pouring His fulness, so to speak, into the empty reservoir of a believer's soul; God Himself, in the person of His Holy Spirit, working out His unhindered will in a man's soul for the perfection of his life, the enlightenment of his mind and his equipment for service, causing him to *be* and to *know* and to *do* all that is possible in this way for the soul and the life of that man to experience.

To be—that means Character. To know—that mean Knowledge. To do—that means Power.

Character! I do not believe that in passing from the seventh to the eighth chapter of Romans Paul ever for one moment meant to imply that he had left the old nature and its antagonisms forever behind. But I do believe in victory over sin and that the second verse of the eighth chapter of Romans is its law. "For the law of the Spirit of life in Christ Jesus," says Paul, "hath made me free from the law of sin and death."

I have known weak and faltering Christians to be so transformed by the filling of God's Spirit that

they became utter strangers to their former selves. But you and I shall stand helpless and abashed in the presence of our temptations and our sin until we learn out of a rich experience that the Spirit of God can flow through the soul like a mighty tide of conquering power overcoming and driving out and drowning out the old self life until our lives shall be touched with something of the very beauty of the character of the Son of God.

Knowledge! And this is threefold

First,—“The Spirit beareth witness with our spirits that we are the Children of God.” *That's knowledge of sonship*; assurance of salvation. The Christian who is simply a hoping Christian is a “hopping” Christian after all. It's a lame religion that doesn't know its Lord.

It is possible to have such a deep witness of God's Spirit with your own, that God will become so real to you, through the revelation of His Son, that all things else in the universe will seem unreal in comparison with Him, and if your life has been counting but little for God and bringing but little satisfaction to your own soul you will find one of the reasons for this in that you have lacked this knowledge, this assurance of sonship, that comes from the filling of the Holy Spirit.

Second,—“As many as are led by the Spirit of God, they are the sons of God.” *That's knowledge*

of the will of God concerning the question of duty. It is ours, He has told us, "to be able to prove and to know what is the perfect and acceptable will of God."

As clearly as the children of God in other days were guided by the shining cloud and the bright fire, so does the voice of His Spirit whisper today to the soul that has the listening ear. And if we are not quick to discern between right and wrong; if we do not know where to go or what to do, the fault is ours. And the truth is that if we are not walking in clear paths shining brighter and brighter unto the perfect day it is because we are not filled with the Holy Spirit of God.

Third,—“The Spirit searcheth all things, yea, the deep things of God.” *That's knowledge of God's truth*, and when the Spirit of God becomes your interpreter you will find the pages of His blessed Book flowing with light and throbbing with the manifestation of truth as it is in Christ Jesus. The deepest teachings of the Word are almost meaningless for most members of the church. Paul says, “these things are spiritually discerned.” And to be “filled with the Spirit” will be to read with an ever-increasing clearness of spiritual perception the things of God which are as yet written in mystery for the ordinary child of God. For these things, says Paul, “are revealed unto us by His Spirit.”

If this book which I hold in my hand is the Word

of God it is a mighty important thing to know what it says.

But what does the Word of God say? Interpreted by cold logic and acute learning alone we have one answer in the dark heresies of the pulpit and the barren theological treatises of so-called religious scholars. But the promise of Christ was that when the Holy Spirit came He would "guide us into all truth," and a mind illumined by the Spirit, a scholar or a child "filled with the Spirit" can no more doubt, as he studies the Word, the divinity of Christ, the need and worth of His atonement or the inspiration of the Book than he can doubt the fact of his own existence in the universe round about him.

Power! "Ye shall receive power," said Christ to the disciples, "after that the Holy Spirit is come upon you, and ye shall be witnesses unto me." That's power for service.

You can't define power. But you can appreciate it. There is power in fire, and mighty buildings of brick and stone and iron are melted at its touch. There is power in wind and mighty ships are driven across the sea, deep-rooted forests are torn from the earth and whole cities are swept into splintered ruin. There is power in water. Think of the irresistible power of a flood. And yet if these could speak they could not tell you what power is. But in the Word of God, fire, wind and water are all used as emblems of the Holy Spirit.

What is power? "God hath spoken once, yea, twice have I heard this, that power belongeth unto God." And it can't be divorced from God. And no man can obtain it save as God Himself comes with it.

And this is what the Church of God needs today. Do not say the early disciples needed it but that we do not. They did need it. The task they were to accomplish was next to impossible—yes, it was impossible. But they knew that the touch of the Spirit of God was to make the impossible possible. And when He came it was to fill them with a power like the very might of God Himself and which sent them out from their room of waiting to stand with their simple eloquence and indisputable facts before the world's prejudice and hate and change it as if by magic into love and holy enthusiasm for the Christ of God.

And if the men chosen of Christ, whose three years of seminary were three years at this marvellous Teacher's feet, who saw His miracles and witnessed His resurrection, were not allowed to stir one step in the way of active service until they were filled with the Holy Spirit, is it not the most dangerous presumption, the most sinful self-confidence as well as the greatest folly to expect that we shall accomplish anything for God unless we too have been filled with His Spirit?

From the earliest day even to the present time the men who have brought things to pass in any large

or remarkable way have been men who never dared to stir until they knew they were going forth anointed with the power of the Most High God. This is the secret of their glorious success.

I do not know how polished Peter was as an orator, but I do know that he was a great preacher. Paul said, you know, "I was with you in weakness, but my preaching was in power." And when a man preaches or a child of God witnesses in the power of the Spirit, as the sainted MacGregor says, "he will make men listen and make men think and make men act."

So it must be with you and me unless we are to be satisfied with a barren ministry—which may God forbid. But it need not be so. God says, "I will pour my Spirit upon him that is thirsty," and we can have Him in His fulness now if we really long for this measure of blessing with a proper longing.

I say, "with a proper longing." The desire must be unselfish. It is no part of the Spirit's work to glorify you or me. A man will sometimes stand up and say, "Pray for me; I want to be used." But the desire to be used may be an accursed ambition. We are not to expect this blessing for our own sake but for His sake.

It does not necessarily mean that you shall be carried into a place of great prominence. It may mean the opposite. But it does mean that your ministry shall be a ministry of power, and wherever it

takes you, better be there with Him than anywhere else without Him.

And so I say again, we may have the fulness of His Spirit if we long for it with an unselfish longing. It is only a question of our willingness to pay the price. And so I come to you with the question, Are you willing? Willing to pay the price? And what is that price? It is a whole-hearted, absolute, irrevocable surrender of oneself to the will of God. It means to say, "Lord, I do now, this minute, give myself to Thee. Speak, for thy servant heareth, and when Thou hast spoken, I will not pause to consider whether I shall run or tarry, but the word that Thou dost speak unto me, that will I perform."

Do not say, "Make known Thy will unto me, O God, and I will think about it." But make your surrender first and then say, "Show me Thy will, O God, and by Thy grace I will do it." This is the stepping-stone upon which and over which one must go—the stepping-stone of one's own dead self;—this is the doorway through which one must pass into the larger life of illimitable blessing where God would have us come,—the way of self-surrender.

Now it would not be fair if I did not say that in such a surrender two things are involved.

First—A complete renunciation of sin. A vessel can be filled only as it is emptied. And how can we expect our lives to become beautiful and strong if we continue to "make provision for the flesh to

fulfil the lusts thereof," and to fight against what the mighty indwelling Spirit of God would do for us, because of our love for some sin which we would rather indulge than to be what God by His grace would have us to be and what by His power He could make us to be?

And there must be no compromise. When passion takes hold on the life, God expects a man to shrink not only from the unholy deed itself but from the unholy imagination concerning it. "As a man thinketh in his heart, so is he." Then here is a man who despises debauchery but loses out and goes astray in the realm of finer distinctions.

It is also at such a time as this that one meets the problem of the questionable as at no other time. I am not going to say that you cannot do certain things and be a Christian, but I am going to say that whatever nourishes the carnal nature hinders your spiritual development and you cannot give yourself to a thing like that and know the fulness of the blessing that comes from the filling of the Holy Spirit. And if you have not been true to the leading of God's Spirit in this respect you have not yet been in the place to which I trust you may come today.

When God sent Saul against the Amalekites He told him to "slay utterly." But Saul spared Agag and the best of the flocks under the pretence that he needed them to sacrifice unto the Lord. But Samuel, the prophet, said, "Saul, do you think that God has

as great delight in burnt offerings as He does in obeying His voice? Behold, to obey is better than to sacrifice; and now, because thou hast rejected the word of the Lord, He also hath rejected thee from being King." So too must you and I in dealing with sin "slay utterly" and "spare none," and to be disobedient here means to become "the servant of sin" and to lose the mastery which is ours through a Christ who is not only able to save but mighty to keep.

Again the question comes. Are you willing? Willing to die to sin? Willing to die to the carnal nature with its unholy ambitions and all that makes for poverty and dearth of spiritual life and power?

"If Christ would live and reign in me,
I must die.
Like Him I crucified must be,
I must die.
So dead that no desire may rise,
To pass for good, or great, or wise,
In any but my Saviour's eyes.
I must die. I must die."

The Jews, the night before the Passover, were commanded to put away all leaven out of the house. And when this was done the faithful Jew would say, "And now if there be any leaven in this house, it is here against my will." My brother, have you been discouraged about this matter? I wonder if today, if just now, some of us would yield our whole life entirely up to the Spirit of God and say of our sin what the faithful Jew said of his leaven,

if there would not come into your life and mine an experience such as we have never yet known and with it such a passing away of old things as would cause us to marvel at our former selves. Are you willing?

Second—An unconditional dedication to the service of Christ wherever and whatever it may be.

Never mind about the conspicuous place and the great congregation. A man might have all this and yet not bring one soul to a saving knowledge of Jesus Christ. While on the other hand the performing of such a service for an untutored shoe-clerk in a Boston store proved itself under God to be the source of leading more than a hundred thousand people into the light of God.

The thing of biggest concern to you, my brother, is to be where God wants you and whether it be in one place or another, only as you have found your way there in obedience to the word you believe your Lord to have spoken can the power of God be manifested through you to the world that needs and awaits your message.

I one time heard B. Fay Mills tell of a young graduate of the theological seminary who became the pastor of a church and preached to great crowds but no one was converted. He went back to the seminary for a post graduate course of one year and then became the pastor again with the same result. He thought he needed more theology and homiletics, more Hebrew and Greek and so he went

back to the seminary for a second year of post-graduate work. He then took another church but while great throngs came to hear him preach, no one ever came to Christ. And one day he was sitting in a meeting when God commenced to talk to him. God said, "Have you ever given yourself to Me?" And the young man thought of the little village church that had called him to be its pastor but which call he had declined because he wanted to preach in the city. Then he thought of the little mission church over in Brooklyn that wanted him to come and undertake its work and God had seemed to say, "Go!" But he had said, "I don't want to be the pastor of a mission church." And he had declined the call. And as he thought it all over he said, "No, Lord, I have never given myself to Thee, but I will go back to my room where I am staying and I will give myself to Thee and do thy will." And then the blessed Holy Spirit who always whispers the right thing at the right time said to him, "Why not do it now?" and he bowed himself on the seat before him and said, "Yes, Lord, I do here and now give myself to Thee," and as he went out of the church he met at the church door an old man, a saint of God, whom he knew and he said to him, "I will do anything and go anywhere for God now," and God gave him a ministry of mighty power in after-years.

And now the question comes again. Are you willing? Willing to make the formula of your life

from this hour on, "Anything, anywhere, any time"? That, just that, is what self-surrender means.

Mr. Meyer tells of a young woman anxious about the filling of the Holy Spirit but who was in great distress of mind concerning certain things which she felt eager to keep under her own control. She was not without experience but she longed for something better than she had ever known. She had gone as if it were to the altar many a time but she would not lay the sacrifice upon it. Until one day in a moment of heroic decision she fell upon her knees, took a large piece of blank paper, signed it at the bottom and then laid it before God and told Him to fill it out as He pleased and by His grace she would do it.

I wonder how many of us are ready for a thing like that just now. Then to as many as are ready let me say these last two things. *Make it definite and count it done.*

First—Make it definite. The question is often asked as to whether the life of complete consecration is an act or an experience; whether it is instantaneous or gradual. I think it is both. It is a life that is definitely commenced and definitely lived.

It was only when Abraham took God at His word and went out not knowing whither that God led him into the place of unlimited blessing. It will be so

with you. God will be calling you to other consecrations, each one a doorway into a larger place, but never until it is distinctly settled in your own mind and made a reality by a definite act of your own will that once for all and forever you are God's as far as all that you do not know is concerned as well as all things that you do know and that by His grace you will never become your own again.

When the Israelite came and placed his offering on the altar in other days he never dreamed of coming again the next day and asking it back. So must the offering of yourself be made to God as a sacrifice that passes completely and forever from your control just as if you were an offering literally slain and offered in death upon an altar.

I think of the man who said in making his surrender to God, "I felt as though I walked out to the end of the ridgepole in the darkness and jumped off and Jesus caught me." And again the question comes, Are you willing? Then do it now. Down in the deep place of your own soul tell God you do now take the hands forever off yourself, and that so far as you know your own heart you do now consciously, deliberately and definitely give it to Him and that henceforth you will have no wish of your own or no will of your own save to wish what God wishes and to will what God wills, and let God prove Himself to you as He has proved Himself to multitudes of others.

Second—Count it done. I mean by that to accept

it as a matter of faith and act upon it as an accomplished thing in your life.

It will take more than a moment of time to reveal unto us the largeness of the place into which God wants to lead us and will, but there never was and there never will be any other way to find that place and to walk in the fulness of peace and purity and power than by faith—faith, not only that God can but that God does fulfil His will in us.

Never mind about any strange emotional experience. Never mind about the waves of electricity that Finney said seemed to fan him like immense wings. God never fails to take into consideration a man's own temperament. But such things are not the indispensable accompaniments of the filling of the Holy Spirit.

When Mr. F. B. Meyer went up to the Keswick Convention he listened to the noise and all the outward expression of those who were more demonstrative than himself and he went out on the hillside in the night and simply said, "O God, I am tired in body and mind and cannot bring myself into tune with all this; is there not some other way for me?" And God said, "Yes, my child, give yourself to me and receive the blessing by faith just as you did the gift of the crucified Christ." And said Mr. Meyer, "Then and there I did give myself to God as I had never given myself before and I arose from my knees confidently believing the blessing was mine." Will you do this? Will you so give

yourself to God and let Him prove Himself to you?

I think of the student in Phillips Academy who couldn't pass his examinations but who had a passion to preach and exerted a powerful influence for Christ in the school. The professors decided to put a parenthesis around his college course and send him into the Theological Seminary across the road. But the poor fellow didn't make any better progress there, but he was known as the most consecrated man in the institution. Toward vacation time a call came from a small town up in New Hampshire where the party writing said they had no Sabbath, no Bible and no church and where this party was the only one who believed in Christ. This was the kind of a call most of the students didn't seem to care much about, but this young fellow said he thought it was just the place where God wanted him to go. But another difficulty arose. He couldn't pass enough examination to get a license. Finally the professors decided that he couldn't do much harm in six months anyhow and so they gave him a six months' license and let him go. He was there but a few years until he died, but I give it to you on good authority; before he died he had won every man, woman and child in that village to Jesus Christ but one man who moved away shortly after the young minister came.

Oh, my brother, hear me, "The eyes of the Lord are running to and fro throughout the whole earth

to show Himself strong in behalf of them whose heart is right toward Him," and He is still using the foolish things of this world to confound the things that are wise and the weak things to confound the things that are mighty and the things that are not to bring to naught the things that are; and what you need is not more native ability, not more academic equipment—these things are good—but God is waiting, waiting for you to give yourself, to really give yourself to God that God might give Himself to you, and so cause you to be all that man can be and to do all that man can do, and then indeed all things shall be yours and the Kingdom of God shall indeed be within you and in the power of the Holy Spirit of the mighty God you shall go forth as did one of old, "to be set over kingdoms, to root out, to pull down, to destroy, to overthrow and to build and to plant."

THE END

